1815 1915

Centenary

of

Presbyterianism

in the

Musquodoboit Valley

July 11th, 12th and 13th
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INTRODUCTORY SKETCH.

REV. D. STILES FRASER, B. A.

Such an event as the *Centenary Celebration of Presbyterianism in the Musquodoboit Valley,* could not have been carried out with the gratifying success that characterized this memorable occasion, without wise planning, and loyal efforts on the part of many of the people. For months, therefore, various committees, representative of the whole valley, had been diligently planning and working. Special credit is due, however, to the Middle Musquodoboit members of the committees, and residents, who, under the fine leadership of Rev. M. H. McIntosh, so admirably carried to so successful an issue this great celebration, the main burden of which naturally rested upon them.

The centenary services began on Sabbath, July 11th,and ended on the evening of the 13th. There was a special programme for each of the three Presbyterian Congregations of the Valley. In the Central Church of each the *Lord's Supper* was observed. There was particular emphasis laid on the first place that should be given to "Christ and Him Crucified" in the hearts and lives of the people.

These services were all of special interest, and were largely attended by devout and worshipful congregations. At Upper Musquodoboit the Minister, Rev. W. C. Wauchope, B. D., recently come from the United States, but already gaining a place of confidence and affection amongst his people, was assisted by Rev. F. W. Thompson, B.A., and Rev. D. Colburn, B.D., both former ministers. In the Lower Musquodoboit congregation, Rev. D. Stiles Fraser, B. A., the minister, was assisted by Rev. John McMillan, D.D., the first regularly ordained minister of this district, and Rev. Joseph Annand, D.D., late of the New Hebrides Mission. The other three services of the day were of a Missionary character, as the Centenary of Dr. John Geddie's birth was coupled with the general celebration, and a special missionary offering was made at all the services.

At the central point of all, Middle Musquodoboit, the Communion services of the morning were presided over by the venerable Rev. Thomas Sedgwick, D.D., of Tatamagouche, the eldest son of one of the men whose memory was being celebrated. The sermon was preached by Rev. E. S. Bayne, B. A., of Mabou, a former minister of this congregation, and the closing address was given by Rev. E. A. McCurdy, D.D., a native of the place. The minister, Rev. M. H. McIntosh, B.D., was assisted at the other two services of the day by these brethren, and Rev. John Forrest, D.D., who gave in the Middleton church in the evening a stirring address on "The Fathers," and the Rev. D. C. Ross, B. A., of Stewiacke, who spoke on "The Children."

Two tablets of polished Italian marble, were unveiled by Dr. Sedgwick, who spoke suitably and feelingly, and removed the Union Jacks with which they had been draped all day. Looking from the pews, the tablet on the left reads as follows:—

1815 1915

Names of the Ministers
of this Church
During One Hundred Years.

1815–1822—Rev. John Laidlaw.
1825–1849—Rev. John Sprott.
1849–1884—Rev. Robert Sedgwick, D. D.
1884–1890—Rev. Ernest S. Bayne, B. A.
1891–1894—Rev. Edward Grant.
1894–1910—Rev. Edwin Smith, D. D.
1910—Rev. Major H. McIntosh, B. D.

The one on the right of the pulpit reads:

1815 1915

To the Pioneer Men and Women
who with heroic courage
laid the foundations
of the Presbyterian Church
in the Musquodoboit Valley,
and to their descendants
and successors,
whose zeal and loyalty have made the
first century of its existence a
period of progress and pros-
perity, this Memorial is
lovingly erected.

Heb. 12:1.

This Sabbath was a great day in the religious life of the whole Valley. Presbyterianism has its "Seven Churches" of Musquodoboit, and in all of them services of unusual interest were conducted, and will long be remembered, not only by the present dwellers, but by many who were attracted by the "Old Home" features of the occasion. Amongst these may be noted John Sprott Archibald, of Montreal, Chief Justice of the Supreme Court of Quebec Province; James Leck, of Minneapolis, son of the late William Leck, of Chaswood, who came, with his family, in a large touring car to the old home after an absence of thirty-two years; Angus McLeod, of St. Paul, who also had his family with him, a son of the late George McLeod. Mrs. Murray, widow of the late Rev. Isaac Murray, D.D., and daughter of Rev. John Sprott, with her daughters, entered into the fine spirit of the celebration. W. C. Archibald, of Wolfville, and his sister, Mrs. Hugh Logan, of Amherst, though members of the Baptist Church, were delighted to join in the Lord's Supper with the throng of devout worshippers in the home church. But time and space would fail utterly to speak of the many who came from far and near to help make this celebration memorable, and

add many new strands to the cords that bind them to the scenes of their early life.

Monday, which was "Old Home" Day, was of very special interest. As on other days, the weather was ideal, conditions most favorable. Crowds gathered on the spacious exhibition grounds early in the day, until not less than two thousand people were present from all parts of the valley, and from all sections of the country around. The sister valley of Stewiacke was well represented. The brass band of Stewiacke Town enlivened the day with stirring music. Ample provision was made to serve meals and refreshments, so that none need go hungry away. It was a splendid time for friends to meet friends, and full advantage was taken of the opportunity. This was a delightful feature of the day.

Musquodoboit has rightly the reputation of being one of the most sober communities of the province, and much of the credit for this fact must be given to the efforts of those who for more than sixty years have labored to promote the cause of Temperance. "Rising Sun" Division of the Sons of Temperance celebrated its sixty-seventh anniversary last New Year's day, and, with several other Divisions all along the valley, it has kept the banner of the Red, White and Blue unfurled during all these years.

It was, therefore, most fitting that the first item of the programme should be temperance addresses. These were given under the auspices of the North and South Halifax District Divisions. D. W. B. Reid, Esq., one of Musquodoboit's most stalwart sons of Temperance, presided. For more than fifty years he has been identified with the good cause, and has never found any reason to regret his adherence to its principles in his social, civic, and business life. Short addresses were given by Mr. A. M. Hoare, Grand Scribe, Halifax, Rev. D. Stiles Fraser, and Mr. J. Watson McCurdy, another worthy temperance veteran of Musquodoboit. Musquodoboit owes much to the temperance cause, and next to the Church it has fitting recognition at this great celebration.

The "Antique Procession" evoked much interest. Headed by the band, it circled the ample ground twice. "1815" led the way, the Ox, with the old plough, had the place of honor, followed by representations of the old time farming methods and implements, by men and women, and even families on horse back; swains and their brides in old fantastic attire, on foot and on horse back; mothers with their children walking to church, old men and women riding there too, in old box carts; and other things suggestive of the past. Then came "1915", with its up-to-date farming machinery, carriages, automobiles, and in the background the new railway. Behold, what changes an hundred years have wrought! Who would venture to predict the contrasts of such a procession in the year 2015?

Principal Cumming, of the Agricultural College, gave a most interesting address on "One Hundred Years of Agriculture in Nova Scotia." This ended the afternoon programme.

The fine large church was filled to overflowing in the evening. Rev.

M. H. McIntosh presided. Under the leadership of Mr. Daniel Reid, the choir, assisted by Mrs. J. W. Logan, Truro, and Mr. John Sprott, grandson of Rev. John Sprott, and now home for the occasion, delighted the audience with two programmes of excellent music. Miss Grace Hanna was organist. The first was of the old time sacred music, which the older people remembered being sung in their churches in their childhood days. Then came two addresses that recalled the two outstanding men of the past century in the life of Musquodoboit; an admirable "Appreciation" of Rev. John Sprott, by Mr. Justice Russell, and another of equal merit by Rev. Dr. John McMillan,—an "Appreciation" of Rev. Robert Sedgwick, D.D. Then came a programme of sacred music of to-day. The work of the choir is worthy of very special mention. It would be difficult to excel it anywhere, and the solos by Mrs. Logan and Mr. Sprott were very fine.

Tuesday, the last day of the feast, was full of good things. The outstanding feature of the afternoon, at the exhibition grounds, was the addresses.

In the unavoidable absence of Sir Robert Borden, he was well represented by the Hon. Arthur Meighan, Solicitor General of Canada. None was disappointed in the high expectations of the speaker. His address was eloquent, patriotic and worthy of the important place it filled in the programme.

Hon. George E. Faulkner, in the regretted absence of Premier Murray, spoke on his behalf,

D. W. B. Reid, Esq., admirably presided, and fittingly spoke of many interesting things. Of the local talent, Mr. Samuel Hanna told of a tragic story of the early days, and George Burris, Esq.,gave a very informing and interesting address on the leading events of the past century.

Mrs. Murray, already mentioned, read a very interesting paper to a most interested audience, which crowded close around her, straining to hear every word. It was most touching, and admirably fitting, that she, the daughter of the oldest but one of the ministers of the valley, who filled such a large place in its life, should thus close the programme of this afternoon. The scene will long linger in the memory of those who were privileged to be present.

The evening found the church once more filled with an eager, though somewhat tired audience. Yet the interest never flagged. Mr. McIntosh presided. The choir added charm to the proceedings. J. Watson McCurdy, Esq., read an historical sketch of the pioneers and what we owe to them It was admirably written, and effectively delivered. Then Dr. W. P. Archibald, of Springside, gave an address on the "Planting and Growth of Presbyterianism in the Valley." Dr. Archibald is a son of Musquodoboit, and in this address did full credit to his native soil.

Then Principal Mackinnon, in his own fascinating style, spoke of the outlook of the future, and closed with an appeal to the Musquodoboit Val-

ley, to give in the years to come more and more of the greatest product that any community can furnish —MEN.

A hearty vote of thanks was given to those who came from outside to aid in making this celebration a success, and to the press for its full reports.

The people of Middle Musquodoboit, on whom the greatest part of the work of the celebration fell, did their part beyond all praise. Their hospitality was abounding. They count their reward ample.

Such celebrations as these have far-reaching benefits. They help to create an atmosphere in the community and beyond, that many will breathe with lasting good. They not only recall the past, with its wonderful stories of inspiration, but they form a new starting point, and set new standards for the coming life of the communities in which they take place. May the future of Musquodoboit be in all time the better for what it has seen and heard and done at this Centenary Celebration, and in all its life may the Church of Christ ever hold its place of supreme importance. Thus will that future be blessed.

PROGRAMME,

CHURCH SERVICES, SABBATH, JULY 11th, 1915.

I. UPPER MUSQUODOBOIT. Rev. W. C. Wauchope, B. D., Minister.

1. St. James' Church.

11 A. M.—Communion Service.

Rev. F. W. Thompson, B. A.
" David Coburn, B. D.

7.30 P. M.—Young People's Service.

2. Dean Church.

3 P. M.—Divine Service.

Rev. F. W. Thompson, B. A.
" David Coburn, B. D.

II. MIDDLE MUSQUODOBOIT. Rev. M. H. McIntosh, B.D. Minister.

1. Middleton Church.

10.30 A. M.—Communion Service.

Rev. Thomas Sedgwick, D.D.
" E. S. Bayne, B.A.
" E. A. McCurdy, D.D.

7.30 P. M.—Centenary Service.

Unveiling of Tablets

Addresses {"The Fathers,"—Rev. John Forrest, D.D.
{"The Children"—Rev. D. C. Ross, B.A.

2. Riverside Church.

3 P. M.—Divine Service.

Rev. E. A. McCurdy, D.D.
" E. S. Bayne, B.A.
" D. McK. Reid, B.D.

III. LOWER MUSQUODOBOIT. Rev. D. Stiles Fraser, B.A., Minister.

1. St. Andrew's Church, Elderbank.

11.00 A. M.—Communion Service.

Rev. John McMillan, D. D.
" Joseph Annand, D. D.

7.30 P. M.—The Dr. John Geddie Centenary.

Rev. Joseph Annand, D.D.
" John McMillan, D.D.

2. St. Paul's Church, Antrim.

3:15 P. M.—Dr. John Geddie Centenary.

Rev. John McMillan, D.D.

3. Meagher's Grant Church.

3:15 P. M.—Dr. John Geddie Centenary.

Rev. Joseph Annand, D.D.

MONDAY, JULY 12th, 1915.

"OLD HOME" DAY.

AT EXHIBITION GROUNDS, Middle Musquodoboit.

11 A. M.—Antique Procession.

2 P. M.—Temperance Addresses.

3.30 P. M.—A Century of Agriculture.

Principal M. Cumming, B.A., B.S.A.

8 P.M.—IN MIDDLETON CHURCH.

Rev. M. H. McIntosh, B.D., Chairman.

Centenary Concert.

Ancient and Modern Music.

Appreciation of Rev. John Sprott.

Mr. Justice Russell.

Appreciation of Rev. Robert Sedgwick, D.D.

Rev. John McMillan, D.D.

TUESDAY, JULY 13th, 1915.

1. AT EXHIBITION GROUNDS.

3 P.M.—Historical Addresses.

D. W. B. Reid, Esq., Chairman.

"ONE HUNDRED YEARS AGO AND NOW."

The Empire Then and Now.

The Premier of Canada.

Nova Scotia Then and Now.

The Premier of Nova Scotia.

Reminiscences and Reflections.

By Musquobodoit's Sons Abroad.
Chief Justice Archibald, Superior Court, P. Q.
Mr. Justice Hutchinson, of the same Court.
Angus McLeod, Esq., St. Paul, Minn., and others.

Political Reminiscences.

George Burris, Esq.

Volunteer Addresses.

P. M.—IN MIDDLETON CHURCH.

The Pioneers of Musquodoboit and What We Owe to Them.

J. Watson McCurdy, Esq.

The Planting and Growth of Presbyterianism in the Valley.

Rev. W. P. Archibald, D.D.

Forecast of the Future.

Rev. Principal Clarence McKinnon, D.D.

God Save the King.

COMMUNION SERMON.

At Middleton Church on Sabbath Morning.

REV. E. S. BAYNE, B. A.

Text—1 *Cor.* 3, 11: "*For other foundation can no man lay than that which is laid, which is Jesus Christ.*"

We learn from the context that the Church of Corinth was divided. Parties had been formed who called themselves the followers of Paul, Apollos, Peter or Christ. This passage sets forth one of the apostle Paul's strongest arguments to prove the danger and the absurdity of such a division. Note what he says in regard to this matter in verse 9: "Ye are God's husbandry, ye are God's building"—the emphasis being on *God's* in both clauses. Peter, Apollos, Paul, etc., are merely the human instruments by which God works. God is the source of all blessings. Yet in order to show the true nature of his own work, and to meet all objections Paul proceeds to state that he himself had done the most important part of the work in the church. The foundation had been well laid and they should be careful how they built upon it. "I have laid the foundation, but let every man take heed how he buildeth thereupon. For other foundation can no man lay than that which is laid, which is Jesus Christ." Hence no man should deceive himself, and no Christian should glory in man, because no matter who had been their teacher on earth, all belonged to God. It is thus clear that our text sets forth the all important truth that Christ is the only true foundation on which to build.

You may ask how and why is Jesus Christ the only sure foundation on which to rest our souls—the one solid foundation of life? Because:

1. He is the ground of gospel doctrine.

(1) All gospel doctrines centre in Christ. This includes all those fundamental truths which pertain to his incarnation, his deity, his teaching, his example, his atonement, his resurrection, his ascension and intercession. The reason why no real church can be established without believing the truth as presented in Christ, is that it is only by him that men can be saved. The fundamental doctrines of Christianity must be accepted, or a church can't exist,and where these doctrines are denied no human society can be recognized as the Church of God.

(2) All gospel titles are taken from Christ.

(*a*) *His names.* He is called Jehovah, the everlasting God, God blessed forever, the Creator and Upholder of all things, the brightness of his Father's glory, and the express image of his person. We know also that He applies very beautiful and expressive names to himself—the true vine, the tree of life, the light of the world, etc. All these glorious titles centre in Christ.

MIDDLETON CHURCH

(*b*) *His perfections.* Christ himself says (John 10, 30) "I and my Father are one." Hence he is God—"infinite, eternal,unchangeable, etc."

(*c*) *His Word.* You know that the Bible is called (Cols. 3, 16) "the Word of Christ." Jesus himself says (John 5, 39) "Search the Scriptures, for they testify of me." We know also that (Rev. 19, 10) "the testimony of Jesus is the spirit of prophecy."

2. Christ is the ground of evangelical preaching. You can recall what the apostle says in this connection (chap. 2, 1-2): "I came to you not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified." This should be the resolution of every minister. This is his business. He is not to be a politician or statesman. He is not to engage in human strifes and debates. He is not to be a grand farmer nor good scholar merely. He is not to be a profound philosopher or scientist, but he must ever make Christ the centre of his preaching and the main object of his attention.

3. Again Christ is the only ground of acceptance with God. He is:

(1) The atonement for our sin. Note how plainly the apostle speaks on this subject (2 Cor. 5, 21): God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

(2) Our only way of approach to God. Mark what Christ himself says in this connection (John 14, 6): "I am the way—no man cometh unto the Father but by me." This truth is confirmed by the apostle elsewhere (1 Tim: 2. 5) "There is one God and one mediator between God and man, the man Christ Jesus". In fact the doctrine of our Redeemer and his mediation is the chief corner stone of Christianity. It lies at the bottom, and is the foundation of all the rest. If you leave out this you will lose all your comforts and hopes as sinners. It is in Christ alone that God is reconciling the world to himself (2 Cor. 5, 19).

(3) The remover of our sin. This is implied in forgiveness.

"The psalmist says (Ps. 130,3,4):"If thou O Lord shouldest mark iniquities, who shall stand. But there is *forgiveness* with thee, etc." To forgive literally means to lift up,to bear away. This idea is represented in the sacrifice of the scape goat on the great day of atonement (Lev. 16, 20-22). The same truth is proclaimed by John the Baptist, when he said to his disciples (John 1, 29): "Behold the Lamb of God which *taketh* away the sin of the world."

It is thus clear that Christ is the only true foundation. All gospel doctrine, evangelical preaching, and acceptance with God rest on him. In fact he is the chief corner stone of the great spiritual temple (Ephs. 2, 22): "In whom ye also are builded together for an habitation of God through the Spirit."On this foundation all Christ's faithful ministers build and all Christians rest their hopes. Those who build on any other founda-

tion will find, when perhaps it is too late, that they have made a terrible mistake.

The circumstances in which we are assembled here to-day are unique. We have now begun the celebration of a century's gospel preaching in the beautiful Musquodoboit Valley. As we review the past one hundred years, we are deeply impressed by the fact that the foundations of true religion here have been well and securely laid. Christ has been proclaimed as the centre of all the teaching, and preaching and the true ground of our acceptance with God. On this account the cause to-day in this Valley is flourishing. Hence we can all exclaim (Ps. 126, 3) "The Lord hath done great things for us, whereof we are glad." "Others have labored and we have entered into their labors." It is a great satisfaction to be an eye witness to-day of the progress, and prosperity of the cause in this place, and to know that the three congregations which one hundred years ago formed one large charge are now advancing in working and giving for Christ and his church. The cause of such wonderful growth and prosperity lies in the fact that during all these years the foundations of life have been laid strong and secure. Hence every person here to-day can say (Ps. 16, 6): "The lines have fallen unto me in pleasant places, yea, I have a goodly heritage."

With what feelings then should we be inspired as we are met here to-day to commemorate Christ's dying love. We are in effect saying: "Jesus is all my support and stay—the foundation of all my hope for time and eternity—in him I will trust. Faith is the means by which you can build on that foundation. "Believe on the Lord Jesus Christ and thou shalt be saved." With one heart and soul shall we not all exclaim:

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ the solid rock I stand,
All other ground is sinking sand.

PRE-COMMUNION ADDRESS.

REV. THOMAS SEDGWICK, D. D.

We are seated at the Lord's Table. A few words on the Sacrament we are about to receive may, perhaps, be as helpful as any, on this memorable and solemn occasion.

1. It is a Sacrament of *Remembrance.* "This do," says our Lord, "in remembrance of me." Christ is the Christian's "all in all"—the giver of his life, the source of his peace, the spring of his holiness, the ground of his hope. All that is needed for the beginning, the growth, the perfection of the christian life, is to be found in Him and in Him alone. It is essential, therefore to remember Christ.

But we are apt to forget Him, or to fail to remember Him as we should. Strange that it should be so! It is as if the worker should forget his tools, the writer his pen, or the soldier his weapons, a sad and humbling evidence of the strength of evil even in the regenerate heart. And so our Lord, knowing our frame, and because He loves us, institutes this Sacrament to help us against this forgetfulness. Hear Him, then, saying to you this day, "This do in remembrance of me," that you may be able the better ever to say, "I have set the Lord always before me. Because He is at my right hand, I shall not be moved."

2. It is a Sacrament of *Participation.* In it there is far more than remembrance, there is actual participation of Himself. "Take, eat;" He says, "this is my body, which is broken for you; this cup is the new covenant in my blood; Drink ye all of it."

When the prayer of thanksgiving and consecration has been said a wondrous, an ineffable, a blessed change passes on the elements of bread and wine. Their nature, it is true, remains the same, but they become sacramentally and spiritually and therefore really, the body and blood of Christ—the healing medicine, the spiritual food of the christian soul.

As you partake, then, in humility, in penitence, in faith, in love, doubt not that His own words will come true in your experience to-day, "My flesh is meat indeed, and my blood is drink indeed."

3. In this Sacrament there is a *Covenant.* "This cup is the new covenant in my blood." A covenant is far more than a promise. It is a solemn agreement between two or more persons or parties to do, or to forbear doing, certain stipulated things. Well in this Sacrament we enter into a covenant with Christ to be, in a word, his faithful servants, his good and valiant soldiers till life ends.

But who that knows anything of himself and of this evil world would venture, would dare to enter into such a covenant, were he not reassured by the thought that if in this sacrament he engages to be Christ's, Christ

on the other hand engages, covenants to be his. "As thy days," He says , "So shall thy strength be." Say then to Him this morning in full assurance of faith and hope, what Ruth said to Naomi of old—"Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go;and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

4. Lastly, it is a Sacrament of *Communion*. "Drink ye *all* of it." "The cup of blessing which we bless,is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread." We have communion with Christ, the closest and most intimate on earth; but not with Him only, but with *all who are His*. Christ's people, being united to Him, are by that very fact, united to one another, and separated, and rightly separated as they often are here—in their inmost being they are one.

We have fellowship then, seated at the Communion Table, with one another, and not only so, but with the whole church militant here on earth. But is this all? Is our fellowship at an end with that innumerable multitude, who have passed within the veil? Far from it. As death has not severed their connection with Christ, so—all His people being one in Him, it has not severed our connection with them. "We are come unto Mount Zion, and unto the city of the living God, the heavenly Jeruaslem, to the general assembly and church of the first born, which are written in heaven, and to the spirits of just men made perfect."

One family we dwell in Him,
    One church above, beneath,
Though now divided by the stream,
    The narrow stream of death.

And so we have fellowship with the church triumphant in heaven.

Even now by faith we join our hands,
    With them that went before,
And greet the blood-besprinkled bands,
    On the eternal shore.

It is because the Sacrament of the Lord's Supper brings all this before us, that its celebration is, of all things, most appropriate on an occasion such as this. It proclaims that a ticle of the creed which we confess when we say, "I believe in the Communion of Saints."

The thoughts of all of us, I cannot doubt, are going back to-day to the past, to the founders of this congregation, and those who came after them, nearer to and more closely connected with ourselves. In one sense they are not with us. They have passed into the unseen world. Their warfare is accomplished. They have reached the

port. They are at last at home. But have they ceased to live? Far, far from it. They know only now what true life is, even "life for ever and ever;" and though their bodies lie in the graveyard beside us, for aught we know, they may be still instinct with the principle of life, and, in any case, will be reanimated in the morning of the resurrection.

> The fathers are in dust, yet live to God,
> So says the Truth, as if the motionless clay
> Still holds the seeds of life beneath the sod,
> Smouldering and struggling till the judgment day.

They are not visibly with us, then, but are we sure that in some true sense they are not with us, and with us here to-day? we are told that they are "with Christ;" but who can tell all that to be "with Christ" means? Rather may we think that to be with Christ is, in some ineffable way, to be with us, as we know Christ Himself is. In any case, it is revealed that they see us. "We are compassed about with a great cloud of witnesses," and they cannot but be most interested spectators. Loving us, as they must do, can they do otherwise than pray for us, that we may overcome, and that having overpast the voyage of this troublesome world we may reach the everlasting haven, and be "bound fast," as they themselves are, to the "sure shore of love."

They, then, have fellowship with us, and we have fellowship with them by having them much before us alike in what they were and in what they now are, and by following them as they followed Christ. Wherefore, seeing all this is so, "laying aside every weight, and the sin which doth so easily beset us, let us run with patience, the race that is set before us, looking (above and beyond them all) to Jesus, the author and the finisher of our faith."

CENTENARY SERMON.

At Riverside Church on Sabbath Afternoon.

REV. E. A. McCURDY, D. D.

Deuteronomy VIII:2 "*Thou shalt remember all the way which the Lord thy God hath led thee, that He might humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.*"

The faculty of memory is one of the good gifts of God to men. Without this faculty we should be altogether different beings from what we are. And let it be remembered that this good gift, like all other good gifts of God, was bestowed upon us to be used, and, by its proper use, so developed that it should exercise a powerful moral and spiritual influence over our lives. The exercise of this faculty is sometimes pleasurable, often painful, but it ought always to be useful.

Because of its great utility, we have here the great Leader and Lawgiver of Israel, a very short time before his death, calling his people to its exercise, by bidding them to remember all the way by which the Lord their God led them during their years in the wilderness that He might humble them, prove them, and know what was in their hearts, whether they would keep his commandments or no.

And so to-day, for very similar reasons, the members of this congregation are responding to a similar call to remember all the way by which the Lord their God has led them, during the hundred years of their history as an organized congregation, which have just been completed.

Hence if we are worthily to help to the performance of the duty enjoined by our text, we should speak for a little on "Memory, the important duty of its vigorous exercise, and the immense utilities of its proper use."

Memory, as we all know, is the faculty, the mental faculty by which we are able to review our past history, to bring up before our minds again, more or less fully, the incidents which have happened to us or to others in the years that are gone. Does it not seem a strange thing that we should be able to do this? And would it not be stranger still, if some day we should find, as certain distinguished philosophers gravely tell us we shall find, that our memories are so constituted that we shall not be able absolutely to forget anything that we have ever known or thought or said or done.

But without dwelling on this point, let us rather follow the guidance of the aged Lawgiver who bade his people to remember all the way by which the Lord their God had led them during their forty years in the wilderness.

And so to-day, you also, I think, are summoned to recall and to reflect upon such events in the Divine dealings with you as a congregation and

community,as may be best fitted to lead to the same results as Moses had in view when he gave the charge before us.

But as preparatory to this,we must at the very outset go back of the beginning of the past century, and direct your attention to a signal event which has a most direct and important bearing upon the history of all Christians and upon all Christian congregations, to the most important event indeed, in all history, namely to the great redemption wrought by the Lord Jesus when he laid down his life for the whole body of the redeemed, of that redemption which has been the source of profound thankfulness to all generations of believers through all the centuries of the Christian era, of that great redemption which has been the principal theme of all true pastors and preachers of all the centuries which have passed since it was effected, as well as of those who have served you, during the whole history of your congregation. You know better than any others how they discoursed to you Sabbath after Sabbath,of the great deliverance which He wrought for all who trust him, when He bore our griefs, carried our sorrows, was wounded for our iniquities, and had the chastisement of our peace laid upon him. You know how these men all through their ministry spoke to you of the things symbolized by the very events which Israel was urged so affectionately to remember,of the nourishing bread from heaven of which if a man eat he shall not die, of that refreshing water of which if a man drink he shall not thirst again. You at least hardly need to be more than reminded that this redemption accomplished so long ago at Jerusalem was the light of the eyes, the joy of the hearts and the foundation of the faith and hope of three generations of believers in this congregation; and just think for a moment of what that means in the life of your community.

Then I am sure you will not fail to remember the loving kindness of the Lord as manifested in keeping you so constantly supplied with heralds of salvation, no fewer than seven in all, with their varied gifts and graces, so well fitted for the work to which they gave their lives. And on this centennial day, you may well recall the number and character of the sermons which have been preached, of the addresses delivered, the communions celebrated, the baptisms administered, the visits made in your homes, their fellowship with you in the times of your highest joy and in the seasons of your deepest sorrow,the memory of which on this occasion will I am sure cause some of you to "sigh for the touch of a vanished hand and the sound of a voice that is stilled."

But this is not all. The right exercise of your memories to-day will enable you to recall the rich succession of godly men in the eldership,and of intelligent men and women in the membership, whose gifts and graces were such, that I am certain that you will agree with me in thinking that many of them were like cities set upon hills which could not be hid,or like lamps set upon lampstands which gave light to all that were in the house.

Of course when urging you to this remembrance I do not forget that likely enough your members were not all"epistles of Christ known and read

of all men",and that probably some of them were far enough from perfection, or even from being what they ought to have been or indeed might have been, but it may not be amiss to remind you that even these, if there have been such, may have served the purpose specified by the apostle of "making manifest those who were approved." All the same I am confident that in the minds and memories of many of my hearers, there must be quite a number of tender recollections of these to whom you always looked with profound respect and warm affection, I had almost said, with deepest reverence. Why do I say this? Not because I have known so many of them myself, though I have known some of them, but rather because my experience of nearly half a century in the ministry has taught me that likely in every congregation there are some of these to be found. Permit me to say that in each of the three congregations of which I have had charge I have had Christian men and women with whom it was a great honor and a signal comfort to have been associated, men and women whom I can never forget, men and women of whom I can truthfully say that they were pillars in the congregation, and whose loving activities and constant helpfulness can never fail to be gratefully remembered not only by myself,but by the great body of their fellow-members. I am quite confident that it has been the same with you, that you also have had with you numbers of those whose walk through life was so manifestly a walk with God,that it deeply impressed your minds, so deeply that you feel that those of them who have gone, now through faith and patience inherit the promises, and that the memory of their spirit of devotion and service is still to you an inspiration, a joy and a strength.

But though this is your congregational centennial, it would hardly be right for us on this glad day, to limit our recollections merely to those things which are of immediate concern to the congregation.

The Presbyterian Church is one from ocean to ocean, and nothing which concerns that church can fail to be of interest to us. And what is the progress which the Church as a whole has made during the century which has just been completed? In answer to this question, we can truthfully say, that the progress which has been made is so great as to be almost incredible, and it can perhaps be most briefly and impressively described by a very few figures, most of which are to be found in the latest copy of the Acts and Proceedings of the General Assembly.

I may say that I have under my hand no means of making myself absolutely sure of the number of ministers of the Presbyterian Church, who were in Canada one hundred years ago, but I think that I am safe in saying that there were not more than thirty or thirty-five. Now there are no fewer than nineteen hundred and ten. In 1815 and for upwards of thirty years after that,the Presbyterian Church had no missionary in the Foreign field, to-day it has in all two hundred and fifty. In 1815 the contributions of its members to the schemes of the church were very small, if indeed there were any such contributions at all. Last year there were given by the

congregations of the church, for the schemes, no less than one million and thirty thousand six hundred and sixty nine dollars; while the grand total of the contributions of the congregations for all purposes reached the goodly sum of five million six hundred and ninety one thousand one hundred and sixty nine dollars. Surely we should this day set up our "stone of help" and and with devout thankfulness say from our hearts "Hitherto hath the Lord helped us."

But, supremely, important as it is that on this occasion we should remember the things in the progress of the church as a whole,as well as in this congregation to which I have referred, there are other things besides our religious privileges, and spiritual blessings which should be recalled today with humility and devotion.

The country to which the pioneers of this settlement came, has proved itself to be a good country. Of course when the first settlers came it was virgin forest, or unbroken wilderness. The foot of the red Indian had long trodden its solitudes, but had left little evidence of improvement. The author of "Markland" has told us that "the Musquodoboit river and its productive region were known and in some measure settled by the French half a century before the foundation of Halifax (1749), though it appears to have been deserted at that time. In 1692 the king confirmed his grant to Sieur De Gautiers of one league above and one below the river, and two leagues wide going up the harbor and the river. The Indian name is Mooskudoboogett"meaning flowing out square.

How wonderful the change since that time. The woodsman with his axe, the lumberman with his mills and saws, the farmer with his implements of husbandry,have wrought a marvellous revolution in the value as well as in the aspect of things. To a large extent the forest has been felled and in many places the wilderness has been converted into fruitful fields; and this smiling and productive valley, so fraught with beauty, peace, and comfort has been the happy home for a succession of generations during the century, and has recently become the resort of not a few strangers who have read or heard of its charm, and desired to see its loveliness. I suppose, indeed, that there is no doubt, that more particularly during the earlier part of the century the pinch of poverty was felt in most of the homes, and the toil of continuous labor has probably been experienced in all of them, but I am sure that your labor has been far from lost. You have lessened the wilderness. You have extended your cultivation. You have enlarged and beautified your homes. You have vastly improved your highways. Indeed you have made some of them well nigh perfect. You have nearly completed your railway. It is therefore evident that you have inherited a good land, a land which might be almost accurately described in the language of Moses in the immediate context in terms which are fragrant with the aroma of poetry, in terms which are as full of truth as they are fraught with poetic beauty: "For the Lord thy God bringeth thee into a good land, to a land of brooks of water, of fountains

and depths springing forth in the valleys and hills, a land of wheat and barley, a land where thou shalt eat bread without scarceness, thou shalt not lack anything in it, a land whose stones are iron,and out of whose hills thou shalt dig brass and thou shalt eat and be full and thou shalt bless the Lord thy God for the good land which he hath given thee."

And now let us in closing consider a little more fully what all these gifts which you have received, what all the disappointments and discipline to which you have been subjected, were really intended to do for you. Is it not precisely the same as that which it was designed to do for Israel, that he might humble thee, that he might prove thee, to know what is in thine heart whether ye would keep his commandments or no?

In the first place then the Lord's design has been to humble you as well as all the generations which have gone before you here, to show you that you have great needs and at the same time needs that he is well able to satisfy; needs such as your habitations, your daily bread, your suitable clothing, and all the other necessities of your daily life; needs which can be satisfied only by the possession of liberty, civil and religious; needs which can be met only by rest and worship on the Sabbath day, by the study and understanding the Scriptures of truth, by receiving the forgiveness of your sins and by the possession of life everlasting.

In the second place God designs to test you, to enable you to make it manifest to yourselves, to make it manifest to each other, whether or not you appreciate his loving kindness, whether or not you are grateful for all his goodness, so grateful that under the pressure of this gratitude you are disposed to endeavor to keep all his commandments.

A PRAYER.

GARNETT G. SEDGEWICK, L. L. D., ST. LOUIS, MO.

(Contributed)

Almighty God, our Father, we beseech Thee to hear us, the people of this valley who are met together to ask a blessing upon our home. We thank Thee for its quiet beauty, for its honorable history, and for the continuance of its hope. Most of all we thank Thee for the memory and example of those who sleep nearby. Make us worthy of them, we pray; help us, like them, to work hard, to bear pain with steadfastness, and to know Thee; give us and our children to pass on their names unsullied. If the ways on which they set our feet have led beyond the limits of their imagining, enable us to go on in their spirit, which is also Thine. And at last, O God, bring us to partake with them of Thy peace wherein is our only abiding home.

Accept our thanks in their name, we beseech Thee, and in the name of Thy Son and Spirit grant our petitions.

Amen.

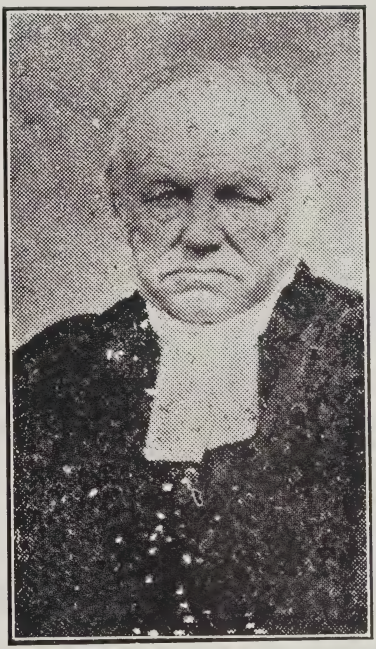
APPRECIATION OF REV. JOHN SPROTT.

MR. JUSTICE RUSSELL.

The task assigned to me this evening has been greatly facilitated and simplified by the fact that an admirable full length portrait of the subject of my sketch has been drawn in the excellent volume of memorials edited by his son. I have read somewhere of a prince of Asturia who was about to wed an Italian princess whom he had never seen. When the portrait was shown to him he immediately pronounced it to be too flattering. The hair is too luxurious, the eyes are too brilliant and the complexion too tender. His associates at once expressed their amazement, assuming, as the fact was, that he had never seen the lady. "Then you know her Royal Highness" exclaimed one of them in surprise. "No," said the prince, "I do not know the lady, but I know the court painters."

The story has no proper relevancy in this connection unless it be to mark the contrast between the work of the court painter and the work of the faithful and affectionate biographer. Mr. Sprott has adopted a different method from that of the court painter. He has, on the contrary, obeyed the injunction of Cromwell, who as he sat for his portrait commanded the artist to paint every wart. Moreover he has adopted the excellent method commended and practiced by Matthew Arnold in his essay on Homer of letting the subject speak for himself, as he does in this volume through the numerous letters addressed to his brother pioneers, to the members of his family, to his old college associates, to the various public men, to whom from time to time he expressed his views on public questions; as well as by means of interesting extracts from his diaries and from the able addresses delivered on various occasions in different parts of the province. The result is that we have a volume from which the reader can rise with the feeling that he knows the man as he really was, better even than many who sat under his ministrations from Sunday to Sunday and heard his living voice from the pulpit.

Many of these, of course, are still living and some no doubt are with us here to-night but they are a rapidly diminishing company. I cannot claim to be one of them and must, therefore, depend upon the record which describes him as "a man of middle height, stoutly built and of great strength and endurance." In our endeavour to judge his intellectual power we shall not be beholden to the testimony of his contemporaries. We may form our own judgment from more permanent and more satisfactory data than the impressions always varying, sometimes biassed and often illusory of contemporary acquaintances and observers. That he had a vigorous and impressive personality may be easily and safely inferred from the enduring nature of the impression that he has left not only among the happy possessors of this beautiful valley, in which he lived and labored for the greater part of his effective existence, but in other parts of the province to which



REV, JOHN SPROTT

his missionary journeys extended, after he became too old to perform the exacting duties of a settled pastorate. That he had a lively sense of humour and a keen and mordant wit is evidenced by the many sayings that have survived to this day, and taken their place as a part of the current circulating coin of conversation.

Mr. Sprott was born in Scotland of pious and God-fearing parents. From his earliest years the Scottish church had in the fine phrase of Wordsworth held over him "the strong hand of her purity." No wonder that when he came to know his own mind and form his own resolutions, he felt himself called to be a minister of the church of which his parents were such faithful and zealous members. At the age of eighteen he resolved to devote himself to the ministry, and after two years of preparatory study he entered the University of Edinburgh, where he continued for four years. A further period of study at the Divinity Hall of the Reformed Presbyterians completed his education and fitted him for the duties which he discharged with such untiring zeal and admirable efficiency throughout the years of an unusually long and busy life. The account he gives us in one of his letters,—or perhaps it is in his address on the celebration of his jubilee,—of his labors and sufferings, his moving accidents by field and flood, his hairbreadth escapes from deadly perils of various kinds, reads like a familiar passage from Paul's second letter to the Corinthians.

"It is fifty years," he says "since I entered the ministry. I have preached the Gospel for more than forty years in this Province. I have visited every creek and corner in Nova Scotia, many parts of New Brunswick, Prince Edward Island and some parts of Newfoundland and the United States. I have threaded the wilderness to reach settlements whose inhabitants might hear the roar of the wind among the trees, or the murmurs of the ocean but seldom hear the voice of the Missionary of salvation, and their children were not baptized except by a mother's tears. I have done what I could to plant the Rose of Sharon in our snow-clad regions,and when the snow-drift was too deep, I have dismounted my horse, carried my portmanteau on my shoulders, to reach the glittering haunts of men though the stars were shining through the crevices of the log hut. I have crossed the Atlantic seven times and sailed in many other waters and at a moderate calculation have travelled by land and water ninety thousand miles."

Mr. Sprott seems never to have been settled in the old country though it was nine years between the date of his being licensed as a preacher and the date of his sailing for America in 1818 at the age of twenty eight. During the next few years he preached, we are told, in almost every part of Nova Scotia and as he says himself had stabled his horse in almost every barn in the province. His first settled engagement was the pastorate of Windsor, Newport and Rawdon.

It was from Windsor that he secured his first wife, Sarah, daughter of Mr. Clarke of that town. She died in April, 1823,and after more than

a year of genuine mourning, when time had brought solace to his grief, he found relief from his loneliness in the affections of Charlotte Leslie of Shelburne to whom he was married in June, 1824. It was in the September of the following year that he was admitted to the pastoral charge of Musquodoboit. But a great sorrow was to befall him shortly before or shortly after the date of his admission. Well knowing the comparatively hard conditions of living in what was a remote settlement in those early days, and anticipating the need of medical services and attention for his young wife, he had left her in charge of Dr. Russell of Halifax. He records that he had set out for Sheet Harbour before daylight with a wedding party, reaching the place at three o'clock when he married Stuteley Horton to Lydia Balcom. After the wedding he remained for some days at Sheet Harbour preaching every day as was his wont whenever he visited a settlement remote from any settled pastorate. On the Sunday evening after the preaching service was over and immediately after the communion tables had been served, an express arrived from Halifax informing him of the serious illness of his wife, with the intimation that her recovery was doubtful. He reached home at midnight and learned that she had died on Friday at 12 o'clock, an hour after the express had left Halifax to bear to him the tidings of her illness. He pursued his journey, however, in the hope of reaching Halifax before the interment. Even this melancholy consolation was denied him. She had been buried the day before his arrival in the city.

An entry in his diary summarizes these tragic chapters of domestic history with such charming naiveté that I do not hesitate to present it in extenso.

"17 Mar. Rapid changes. On St. Patrick's day, 1821, I was in company with Miss Clarke gathering evergreens in the woods of Windsor. On the same day, 1822, she was my faithful and affectionate wife. In 1823 she was in her last illness and drank my health in a glass of wine. In 1824 I was a widower rejoicing in the hope of soon getting Miss Charlotte Leslie. In 1825 I was happy as the beloved husband of Charlotte. In 1826 I am a widower without the intimate knowledge of any."

A man so thoroughly human as John Sprott, so warm-hearted and affectionate, so tender and true in his domestic relations, could not long remain a solitary widower. Sarah Clarke he had called a sprig of the shamrock. "She had an Irish heart, a Scotch head and English hands." Charlotte Leslie was a lady "jimp, the ordinary size, of tender feelings and gentle affections, of industrious habits and pious disposition, and had many of the virtues of the amiable and excellent Sarah." It should be remarked in this connection, that with all his masculine intelligence and penetration, our excellent minister betrayed a slightly deficient knowledge of the feminine temper, when he was led to fancy, as he records he did, that Charlotte would be pleased to hear the virtues of Sarah proposed to her as a standard of imitation. Wiser men than he have failed to understand

that mystery of the feminine disposition, which prevents an admired lady from listening with rapture to the praises of another woman.

I have said that Mr. Sprott was not destined by nature or by providence to long remain a widower. In May, 1826 he sailed for Scotland and was married to Jane, daughter of Mr. Charles Neilson of Wigtonshire with whom he returned to his field of labor in October of the same year. The story is a veritable romance. In 1819 before he had met either his first or his second wife he had written that he should probably settle soon adding that "when settled I cannot do alone. As there are ten women for one man here, it is easy to get a wife. I wish I had a Scottish girl. I could wish to meet with Miss Jane N." He records in his diary of the 14th August, 1826 that he would have married this lady earlier in life but they were for eight years separated by the pathless foamy ocean. Both he and she had been married but both were now single and without children. By a strange and mysterious providence they had been brought together. He had sought in her company solace from the ills of life and "hopes that God will bless us and make us blessings to each other." His prayer was abundantly answered in a long period of wedded happiness, blessed with a numerous offspring whose representatives are with us this day to do honour to the memory of their ancestor.

As the subject of our sketch was first of all a minister, it is fitting that I should emphasize at the outset his labors and sufferings in this department of his activity, and endeavour to set forth his characteristics and appraise his value. He was not without his prejudices. I often wonder if there ever was a man who accomplished very much anywhere, without some prepossessions that could hardly be distinguished from prejudices, and an occasional pet aversion for which it would be difficult to offer a satisfactory reason. Among other prepossessions Mr. Sprott had little use for the voluntary system. "Ministers of the gospel in most cases cannot live upon the profits of their own profession. They must often plough potatoes and rake hay. The voluntary principle is the most frail and fluctuating of all securities and can do little or nothing in the wilderness. We often see Paul the tent-maker supporting Paul the Apostle." "I rejoice," he says in a letter to Rev. Dr. Burns of Paisley, "that the Church of Scotland has arisen in her might and majesty, and successfully defended herself against the voluntaries. We had a sprinkling of voluntaryism in Nova Scotia, but it has no charm for ministers. It is no favorite with us. We are too well acquainted with its weakness and worthlessness."

But his preference for the church of Scotland had no kinship with the passion of blind unreasoning bigotry. In the letter from which I have just quoted as to his aversion for the voluntary principle, he refers to unfortunate differences and dissensions that had sprung up, apparently from a collision between the missionaries of the Colonial Society and the settled congregations in the province. Jealousy, distrust and other hateful plants speedily sprang up to poison the colonial vineyard. "Our ministers accused

the Society of attempting to break up some of our congregations by injudiciously sending a missionary to Shelburne, St. Marys and places in connection with our Church. War was proclaimed and fighting men threw away the scabbard. I never took any part in these bickerings. I considered them injurious to all parties. I wrote in favor of a union of all orthodox Presbyterians. They would command more respect if they were united in one grand and efficient body." That his desire for the unity of christians was not bounded by the limitations even of orthodox Presbyterianism,we may learn from a beautiful in memoriam notice that appeared upon his death in 1869 in the columns of the Presbyterian Witness, in which we are told that Mr. Sprott was liberal-minded towards all Christians. He had some of his best friends among the Episcopalians, Kirkmen and other religious bodies. He sighed for more union among Christians. In March of last year he wrote:"too long have Christians been scattered like the fragments of a broken sun. It is to be hoped that those unchristian bickerings which often divide good men shall be buried with the honors of war, and know no resurrection."

I judge that Mr. Sprott was not an extemporaneous preacher. He did not trust to the inspiration of the moment for the message he should give to his congregation. He must have prepared his sermons carefully. In 1823 he records that he has counted his manuscript sermons of which he has 120 bound and about 30 in loose papers. He hopes to add 10 every year. Four years later he numbers 170 sermons bound in boards besides about 30 in loose papers,showing that he has only by a very little exceeded his estimate of ten sermons a year. How deeply he was impressed with the importance of thoroughness and consequently of slowness of production,is further evidenced by his injunction to his son in a letter written to him upon the completing of his college curriculum,in which he says expressly "you must not write more than one sermon in the week." But although he commended the written sermon I do not gather that he approved of reading it. "When St. Paul preached of righteousness, temperance and judgment to come,Felix trembled. I am not sure he would have trembled if the preacher had a paper in his hand. Ministers in America usually read their sermons but the common people of Scotland are strongly opposed to it. When the old woman was asked how she liked the sermon,she replied The minister read it. He reminded me of the crows picking the corn. He put down his neb to get a pick and looked around to see if anybody was coming". The antics of Billy Sunday would not have found in him an apologist. For while he commends a lively and impassioned delivery "which heightens the effect of a good discourse and conceals the defects of a bad one," and although he considers it a mistake to suppose that sermons should be delivered in a slow monotonous tone to accord with the solemnity of the place, he adds that dancing and jumping, rattling and thumping are unbecoming in the pulpit. This however, he suggests can be avoided "without standing still like Lot's wife."

He records in a letter to Mr. McCaig in 1864 how he loved to hear the old ministers preach. "They were plain, vigorous and forcible and spoke directly to the heart. They did not tear to pieces a good idea by a multitude of words. I sometimes hear sermons and don't know what to make of them. The text reminds me of a rock in the time of a springtide, seldom in sight,and the sermon of a labyrinth of digressions like the overgrown suburbs of a town."

A little essay or lecturette on preaching is so full of practical wisdom that I cannot refrain from quoting it in full: "A fine sermon is a fine thing, and figures and flowers are beautiful, but no one could make a meal of them. The great design of preaching is to make bad men good and good men better, and the best preaching must be that by which most souls are saved. Whatever qualifications a minister may have he cannot be successful without strong faith, great spirituality of mind and great earnestness and energy of character. The most of the preachers I hear are plain practical and useful. The facts, doctrines and duties of religion are often illustrated with skill and ability. But I think some preachers dwell too often on what may be called the alphabet, the rudiments or first principles of Christianity, as if Christians were always to remain babes in Christ. Leaving the first principles of the Gospel of Christ but neither forgetting them nor dwelling exclusively upon them,they ought to go on to perfection. Some preachers are perpetually employed in laying the foundation and never attempt to rear the superstructure. Other preachers again dwell on narrow controversies and think that the world is all going wrong for want of their mending. Instead of contemplating the beauty and broad dimensions of the temple of truth,they are employed in picking out the weeds that grow in the court-yard. But good preachers love the fruits and the flowers that grow on Mount Zion more than the thorns and briars sometimes to be found in its skirts. The preacher might take a more comprehensive range of subjects than he usually does. The works of creation and Providence, the events of sacred and civil history, the revolutions of kingdoms and empires and the fulfilment of ancient prophecy,all illustrate the power and goodness of God and might be often introduced into the pulpit."

The words I have just quoted will suggest that Mr. Sprott's outlook upon life was not bounded by even the most comprehensive circle of systematic theology. He was a man and nothing that concerned the interests of humanity could be alien to his thoughts. Hence we find throughout his writings powerful and penetrating discussions of the material and intellectual conditions and interests of the province, graphic descriptions of its scenery and physical characteristics, instructive references to the state of agriculture in different parts of the country, reflections upon its educational standing and wants, and illuminating estimates from time to time of its progress in wealth,in material comforts, in manners and social amenities, pen portraits of such provincial celebrities as Dr. McCulloch, John

Young and a host of forgotten worthies, to whom the present generation owes an unrecognized or altogether inadequately recognized obligation. His writings constitute in fact a veritable mine of information as to the condition of the province socially, industrially, educationally and religiously during the years that are covered by his long pastorate, or rather to speak more adequately, during the still longer period of his full and active life. Many of his descriptions have a distinct literary merit and some are highly poetical. I doubt if Sir Walter Scott himself ever painted a scene in more vivid colors than those of Mr. Sprott's description of the open air communion at Newton Stewart, the rich valleys around the town, the green woods, the sloping hills, the sparkling brooks, the majestic river and the wild mountains of Minnigaff in the back-ground, hiding their heads in the clouds and often mantled with snow; the long train of participants, many of them from the distance of thirty miles, from Stranraer and Castle Douglas, Colmonell and Whithorn, the solemn fast of Thursday, the earnest prayers and humble confessions and eloquent discourses of the two following days, culminating in the services of the Sabbath when the presiding minister then in the flower of his fame appeared on the green with a bunch of gray-headed elders at his back, men of grave appearance, with deep reflecting foreheads. "The service began with a storm of music which made the hills echo, for though they had not that cultivated taste for sacred song which our congregations have in Nova Scotia, yet they all joined in the singing and did the best they could. It was not art but nature sustained by divine grace that made their psalmody so agreeable." When the minister descended from the tent to the head of the table to offer up the consecration prayer such a stillness prevailed that you might hear the buzzing of a fly or the falling of a needle. The service continued till the shades of evening were approaching. On Monday the congregation separated and the worshippers took their various ways, not without an occasional reminder of the ages of darkness and blood, when the minister's home was the mountain and the moor.

Mr. Sprott had the patriot's love of his native country and the poet's gift for the description of its beauties. "How can I forget Scotland" he says, "when I have three times crossed the dark blue sea to get a peep at her noble mountains and lovely glens, consecrated as they are by the tombs of her martyrs." "If spared in life I would still like to see the playground of my infancy and the sepulchres of my fathers once in the seven years. No water seems so sweet as the streams of Galloway, no shade so refreshing as its trees, and no landscape so charming as its green hills and blooming he ther. In the visions of the night I sometimes see the smoke which curled over my native village and hear the strains which my father's corn-reapers sang."

I am sure that I could entertain this audience for hours without going outside of the volume that records the feelings and impressions respecting all manner of subjects, of this truly remarkable man, and that you would

be impressed as I have been with the vigor of his intellect, the keenness and kindliness of his humour, the eloquence and poetic beauty of his descriptive passages, the soundness of his judgments of men and things, the breadth of his Christian charity, the warmth of heart and greatness of soul that made him the idol of the people among whom he ministered. Looking back to the early days of his ministry throughout this favoured valley reflecting upon the necessary crudeness and roughness of the conditions amid which he labored, and the illiteracy that must have prevailed in many portions of the field over which his ministrations extended, let me say in conclusion, that it must be simply impossible to over-estimate the value of his services to the country of his adoption. We do well to commemorate those services, and I deem myself peculiarly favored in having been allowed to have my name associated with so interesting an occasion, and to pay my sincere, however imperfect and inadequate, tribute to his memory.

PROGRAMME OF OLD HOME CONCERT,
Monday Evening, July 12th, 1915
Middleton Church, Middle Musquodoboit, N. S.

PART I.

1.	"New Jerusalem"	C.M.	No.	212	Choir
2.	"Geneva,"	"	"	98	"
3.	"Nativity,"	"	"	204	"
4.	"Riverside,"	"	"	104	"
5.	"Caroline"	"	"	120	"
6.	"Boner"	"	"	118	"

PART II.

7. "How Amiable Are Thy Tabernacles,".....P. A. Schnecker
9. "I Know That My Redeemer Liveth,".....T. Nee. Pattison
9. Solo by Mrs. Logan.....
10. Quartette:—"Crossing The Bar,".....Arthur T. Cooke
11. "Hark! Hark My Soul".....Shelley
12. Solo by John Sprott.....
13. "King of Kings".....C. Simper

GOD SAVE THE KING

APPRECIATION OF REV. ROBERT SEDGWICK, D. D.

REV. JOHN MacMILLAN, D. D.

Great men and great events everywhere should be held in everlasting remembrance, and any celebration that will rejuvenate the memory of them and transmit it to posterity is highly commendable. It has been well and truly said that as we can measure the altar but not the sacrifice, the house but not the home, the rose but not its fragrance; so we can measure a man but not his influence. We can easily reckon a man's age, height, weight, wealth, rank, learning, and business ability, but we can never calculate his influence, for that is subtle and abiding. It survives even death itself. The mightiest steamer leaves no lasting mark behind her on the ocean's waves—but

"The smallest barque on life's tempestuous ocean
Will leave a track behind forevermore;
The slightest wave of influence set in motion
Extends and widens to the eternal shore."

The influence of Laidlaw, Sprott, Sedgwick, Grant, and other leaders of the Church in Musquodoboit, men and women, who have gone to glory, still survives, and will survive till time shall be no more.

"Although the soldier's sun has set
Its light still lingers round us yet."

In that light we gladly bask tonight. With the greatest delight we obey the Apostolic command—"Remember them that had the rule over you, who spoke unto you the Word of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday and today and forever."

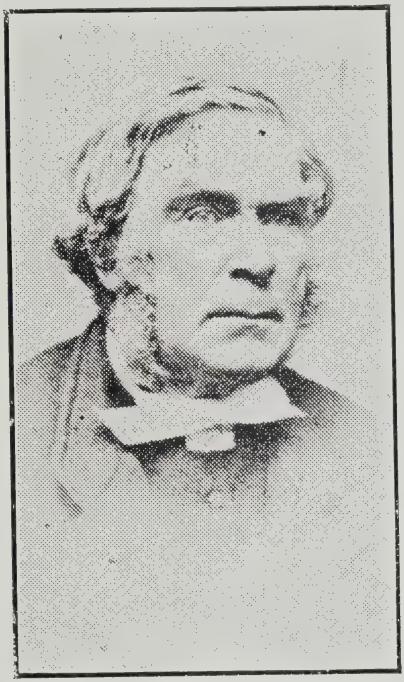
Two things in general about Dr. Sedgwick let us recall tonight—

I The Conspicuous events of his life.

II The Commanding Excellencies of his Character and Work.

Robert Sedgwick was born in Paisley, Scotland, on 10th May, 1804. When he was very young his family moved to Greenock, where he received his early education. The regularly prescribed courses in Arts and Theology were taken by him at Glasgow University; and these courses he completed most successfully. In March, 1836, he was licensed to preach the Gospel by the Presbytery of Glasgow, and thereafter he labored as a city Missionary in Perth for about a year and a half. In September,1838, he was ordained and inducted to the charge of a congregation in Aberdeen in connection with the Secession Church. There he labored with much success for about eleven years, which is considered nowadays to be quite a long pastorate for the first one. Then from Nova Scotia far away he heard the old Macedonian cry "Come over and help us." That call he cheerfully obeyed, and in the beginning of May, 1849, he left old Scotland for New Scotland.

After preaching for about three months in different parts of this new



REV. ROBERT SEDGWICK, D. D.

land, he was called to the Musquodoboit Congregation; and on 12th September,1849, he was formally inducted here, in succession to the renowned Rev. John Sprott who was pastor for abou 24 years—from 13th September, 1825. Mr. Sprott I knew very well and esteemed very highly. My first night in Musquodoboit in 1865 and many a night afterwards I spent in the exceedingly hospitable and delightful Sprott homestead. Had I time tonight I would with great pleasure lay many beautiful flowers of sincere affection upon his grave.The text of his last sermon on earth still rings in my ears—"So run that ye may obtain."

Very soon after his settlement in Nova Scotia Mr. Sedgwick won the confidence and esteem of all the members of the Synod, for in 1852 he was heartily chosen to be its Moderator. The duties of that office he splendidly performed, winning the commendation of all his brethren.

On Oct. 4th, 1860, the Presbyterian Church in Nova Scotia, to which Mr. Sedgwick belonged, and the Free Church were united at Pictou, and named, "The Presbyterian Church of the Lower Provinces of British North America." Nine Presbyteries and 77 ministers composed the Synod. In June, 1870, Mr. Sedgwick was appointed Moderator of that Synod, another evidence of his commanding influence and of the esteem in which he was held.

For 25 years after his settlement he ministered to both Middle and Upper Musquodoboit congregations. After 1874 he ministered to the people of Middle Musquodoboit alone.

In June, 1875, the great Union of all the Presbyterian Churches in Canada took place in Montreal and on the 16th of that month the Synod of the Maritime Provinces met in that city by direction of the General Assembly. Mr. Sedgwick was chosen as its Moderator—the first Moderator of our present Synod, a very great and richly merited distinction. Comparatively little business, however, was done at that meeting. Consequently it was agreed to meet again on 5th Oct. in St. John. Mr. Sedgwick opened that meeting with a fine sermon from Romans 13: 12 "The night is far spent, etc." But he did not then retire from the Moderator's chair, as is generally the case. He was enthusiastically reappointed for another year—the only Synod Moderator who ever remained in office for two successive meetings. The next Synod meeting was at Halifax on 3rd Oct., 1876, and Mr. Sedgwick preached a powerful opening sermon from John 4: 38, "Other men labored, etc." In 1877 the Degree of D. D. was conferred upon him by Queen's University, another great and well-merited honor.

In 1882, Dr. Sedgwick demitted his charge, after 33 year's faithful and earnest labor for Christ and the Church in Musquodoboit, and 46 years after his licensure. The Presbytery met here on 15th August, when his resignation was regretfully accepted. At that meeting a very fine address was presented to him by the Congregation, which spoke of him in the highest terms and manifested for him the greatest affection and ad-

miration. He was also presented with a purse containing $260 as a token of their esteem.

Dr. Sedgwick entered into his eternal rest on 2nd April, 1885, at a time of great excitement in Canada, for the Riel rebellion in the North West had broken out, and a Halifax Contingent under Col. Bremner was getting ready to leave on 11th April.

The funeral of this loved and honored minister took place on 6th April, 1885, and was very largely attended. The services, which were most impressive, were conducted by his successor, Rev. E. S. Bayne, assisted by several other clergymen, of whom there were a dozen present.

Of Dr. Sedgwick's family I need say but little. His wife was Miss Jessie Middleton of Perth, Scotland. She was much younger than her husband, but died nearly seven years before him in 1878. She was a most estimable woman—loved by all who knew her. When she died the Congregation presented to their pastor a most affectionate address, and spoke of her in the highest terms. In his reply the Doctor said—"for 41 years she adorned all the family relationships in her own household in a manner and to an extent which are worthy of imitation. She earned the eulogy of a good wife passed by the Spirit of God in the last Chapter of the Book of Proverbs." To all of you she is still to memory dear. That you loved and honored her has been conclusively proven by the name your Church now bears, "Middleton Church."

Mrs. Sedgwick was certainly a splendid partner and helpmate to the Doctor, and the mother of 11 children, all of whom rose up often and called her "blessed," and on whom her mantle fell, making them respected and honored both in Church and State. What a glorious family reunion there will be by and by!

Dr. Sedgwick's salary was never much more than $800 per annum, but he never grumbled. On the contrary, on one occasion, for special reasons, he offered to reduce his stipend. If he had been a lawyer, a doctor, or a merchant, he might have died a millionaire. But he was richer far than that—passing rich in the affections of his people, in the prayers of a host of friends, in the memory of a splendid work done, in the approval of his Conscience and in the smile of Heaven's Lord!

II. Let us now try to estimate Dr. Sedgwick's Worth and Work. When he passed to the Gloryland he unquestionably heard from the loving lips of our Lord the sweet welcome, "Well done, good and faithful servant." Such is the cheerful testimony given by us too.

1st, He was a good man. Goodness is the first and great requisite of a Christian minister. Nothing can take the place of genuine deep and manifest piety—not learning nor eloquence, nor sociability nor hospitality nor anything else.

A holy life alone can be a continual benediction, pouring out like light from a lamp, like heat from a fire, like fragrance from a rose. It is light alone that can enlighten, it is fire alone that can make a flame, and it is

piety alone that can bless others, enriching and enthusing them. Of a saintly woman a poet beautifully said—

"The Gospel of a life like hers
Is more than books or scrolls;
Our dear Lord's best interpreters
Are humble human souls."

Well, Dr. Sedgwick was above everything else a good man. For nearly seven years he and I labored side by side, and between us there was always perfect friendliness. Though we belonged to different Churches, the most complete harmony and brotherliness always existed. I can, therefore, most emphatically assert that Dr. Sedgwick was a good man—and goodness is always true greatness.

"However it be, it seems to me, 'tis only noble to be good.
Kind hearts are more than coronets, and simple faith than Norman blood."

Dr. Sedgwick was guileless and humble, courteous and gentlemanly, cheerful and hopeful, sympathetic and benevolent—a living epistle of Christ, a true Picture of Christ. His name is still fragrant with all that is excellent and honorable, and lovely, and of good report.

But Dr. Sedgwick was a faithful as well as a good servant of Jesus Christ. He was faithful in every relation in life—faithful in the Home,in the Church and in the World. In particular he was faithful and excellent.

1st. In his Preaching. In matter his sermons were able, searching and helpful. He never offered to his people what cost him nothing. The sessions' Minute after his death says: "He was always careful in preparation for the pulpit, his preaching was of a high order." Yes, sometimes he was a Boanerges, thundering loudly against ungodliness in every form. As the physician not only guards well his own health, but attacks diseases which prevail around him;as firemen not only guard their own homes against fire, but try to quench the fire that is devouring houses around them—so Dr. Sedgwick not only eschewed evil himself, but sought to destroy it in every form around him. He always strove to smash the traps by which foolish men and women are so easily caught!

But he was also a *Barnabas*. He delighted to preach the Gospel of Hope and Comfort. He pointed unsaved sinners to the Cross, pleaded with them to look ever to Him who was crucified for them, and assured them that not one of them need perish. He spoke to the suffering, the sorrowing and the sad with great sympathy and tenderness, pouring the balm of consolation into their bruised and bleeding hearts. He never strove to be an amusing, entertaining or sensational preacher. He gave medicine, not sweetmeats to the sick; he gave bread, not flowers to the hungry; he gave a guide-book, not a book of anecdotes to the lost. He fed his people with the sincere milk and meat of the Word of God! As to the manner of his preaching it was always eloquent and earnest. "The old

man eloquent" he was generally called at last. When he retired, Dr. Murray of "The Witness" pronounced him "by far our greatest orator." His preaching always had fervor in it. His written words were always grand. I have read with great delight an excellent little book of his on "Fellowship with Christ," and also his last sermon on earth on the striking text "Father the hour is come." But after all, his greatest power lay in his preaching. His wonderful voice and manner attracted and thrilled his hearers marvellously!

2nd. Dr. Sedgwick was faithful and excellent in praying as well as preaching. His prayers were always remarkable, full of Scripture quotations, most expressive, and suited to circumstances, wonderfully unctous and powerful. When he prayed in Church courts all who listend were carried up in spirit to the very gates of heaven! Many great men are sadly defective in praying. Some mumble, scarcely a word they utter being distinctly heard. Others roll forth beautiful sentences which mean little or nothing. Dr. Sedgwick had a mighty voice which could always be easily heard when he prayed in the largest buildings. But his prayers were not mere noise, they were always characterized by the greatest propriety and the most devotional feeling.

3rd. Dr. Sedgwick was faithful as a pastor, as well as a Preacher. He was not by any means like the minister of whom it was said that he was invisible six days in the week, and incomprehensible on the seventh. His field for work at first was very extensive—28 miles from end to end. He never, however, neglected any one far or near, rich or poor. The Session record says "His pastoral visits were always welcome." He was especially mindful of the suffering, sorrowing and dying, and very many have thanked God and thanked him for his visits to their home from time to time.

4th. Dr. Sedgwick was faithful as a Presbyter as well as a Pastor. He regularly attended Church Courts, and took part in all their proceedings with wisdom and zeal. The Session in their minutes say that "he ruled wisely and well in the Session and Congregation." That was true also when he occupied the Moderator's Chair in Presbytery and Synod. He was never by any means a stickler for petty things, narrow and bigoted, but he nevertheless adhered faithfully to the laws and usages of the Church to which he belonged.

5th. Dr. Sedgwick was faithful as a Public Servant. Some affirm that he was more powerful on the platform than he was in the pulpit. At any rate he was in great demand for weeknight lectures. With his wonderful voice and marvellous pathos and power he often swayed great audiences in old Temperance Hall, Starr St., Halifax. No man ever drew greater crowds to a public lecture than he. So too he was in great demand at Church openings and on Communion occasions. His name soon became familiar as a household word throughout the Maritime Provinces everywhere.

In 1882 he gave a memorable address to the students of the Presbyterian College, Halifax. His main subject was the text "Give thyself to reading, etc." But he coupled therewith the exhortation—"Give thyself to Prayer." Learning and praying must, he showed, be always conjoined. The prayerless are always powerless. "Prayer moves the Arm that moves the World."

So Dr. Sedgwick, when on earth, ran a good race, fought a good fight and did a good work for Christ and the Church. Now in Heaven he wears a bright crown full of stars, and sits on a glorious throne. We hold him in everlasting remembrance; and all those also who serve the God they loved amid the glories of the skies. We should "be followers of those who through faith and patience inherit the promises."

"Still shines the light of holy lives
Like starbeams over doubt;
Each sainted memory, Christlike drives
Some dark possession out."

Finally, I most heartily congratulate you on the great success of this praiseworthy celebration, I very greatly rejoice in meeting many old friends and in making many new ones; and I most earnestly pray for greatly increased temporal and spiritual prosperity for each of you and for this beautiful Musquodoboit Valley.

THE PIONEERS OF MUSQUODOBOIT AND WHAT WE OWE TO THEM.

J. WATSON McCURDY.

In the spring of the year 1784---131 years ago now—seven men with their families, removed from Truro to Upper Musquodoboit and commenced a settlement there. Their names were: John Fisher, James Fisher, Samuel Fisher, Stewtley Horton, Thomas Reynolds, John Holman, and Robert Geddes. In the year 1799 we have a list of names, residents of Upper and Middle Musquodoboit, which includes, besides the above, Alexander Stewart 1st, Samuel Fisher Archibald, Matthew Taylor Archibald, William Archibald, Elizabeth Dickie, Simeon Whidden, John Pratt, Robert Hamilton, John Archibald 3rd, Alexander Henry, Alexander Stewart 2nd, Margaret Farnell, John Dean, David Dickie, David Archibald 8th, Samuel B. Archibald, Edward Braden, Samuel Nelson, John Scott, John Archibald, Adams Archibald, John Nelson, James Guild, George McLeod, John Moore, John Higgins, David Archibald 5th, Hugh Archibald, Johnston Kaulbach, Robert Nelson, John Geddes, Alexander McN. Fisher, Hugh Logan, and Michael Geddes, 41 in all— and it is not likely this list includes even all the heads of families, so that in the 18th century there were quite a number of people in these two sections. At perhaps an earlier date Lower Musquodoboit, *Meagher's Grant*, was settled, for we know that in this last mentioned place in the year 1799, the Revd. James Murdock, who was settled in Horton, was drowned in the river, very near where the Presbyterian Church now stands, and was buried there in what is now their cemetery. It was supposed he was seized by a fit—to which he was subject—and fell from his canoe. We give a list of residents in that section in 1802, Ronald McDonald, Colin Johnson, John Dunbrack, Angus McDonald, Christopher Dillman, Thomas Hurley, David Bradley, John Ogilvie, William Fisher, John Fisher, Miles McInnes, Esq., James Fisher, Alexander Grant, and John Cole. These were the original settlers of Meagher's Grant.

In 1798 Samuel Fisher Archibald came from Truro, and settled in Upper Musquodoboit, on the property now owned by his grandson, P. G. Archibald. He was familiarly known as *the Deacon*—and the section was known as Deacontown for half a century, but the name has lately been changed to Centre Musquodoboit.

The Deacon carried on farming and tanning until the infirmities of age compelled him to retire. He lived some 62 years in this place.

Matthew Taylor Archibald, a brother of the Deacon, settled on the farm now owned by Harrison Gladwin about the year 1800. In later years he sold this property to Colonel Gladwin and occupied the one on which his grandson, Adams, now resides. He was called Good Matthew—a name given him by Mr. Sprott. A year later their brother Adams settled on the

farm now owned by Mr. Snow. His house—a two story one, not very common in those days—stood on the old road, as we call it. He was known as the Squire, and in my young days, any one knew who was meant, if you said the Deacon or the Squire.

A little before this time, William Guild with his three sons and two daughters came to Musquodoboit. The father was drowned in the river, near Mount William in Upper Musquodoboit, and was buried on the hill, hence its name. His sons James, William and Matthew, settled in Middle Musquodoboit—James where his grandson William H. now lives, William where Mrs. William Sedgewick now lives, and Matthew on the old road, on the properties now owned by A. C. Day, M. H. Guild and Willis Hebb. One of the sisters became the wife of good Matthew mentioned before; the other married Colonel Kent, who settled in Deacon Town, on the farm now owned by his grandson, Fenwick. In 1813, Alexander Shaw arrived in Nova Scotia from Banffshire, Scotland, and settled here. He was one of the first elders ordained in Musquodoboit. In the same year, 1813, James and Alexander McCurdy, a young man and a boy, came from Onslow, and chopped a field on a 300 acre lot their father had bought for them. This field was where M. J. White's house now stands. They boarded with a Mr. Turner, whose house stood on the bank of the brook just above where Sidney McKeen's house now stands. This lot of land made two farms, and was owned and occupied by these two brothers for many years. Subsequently it was divided again and made four farms—two hundred acres more being added to it. Perhaps it is worth adding that the family, from which these two brothers came, was somewhat remarkable, in several ways. A large family—7 sons and 7 daughters—they all lived to grow up and have families. The youngest daughter died first leaving three children. The seven sons when grown to manhood just averaged six feet in height. They were all either ministers or elders in the Presbyterian Church, but to none of them need it have been said: "Woe unto you when *all* men speak well of you." The eldest, it is said, never laughed, *except once*, and that was one day when he and his wife came home, and found the old hog lying sleeping on the carpet under the table in the parlor.

These early settlers had their hardships. I remember hearing my father speak of the cold summer, the year of the mice, the year of the freshet, and I see by history that in September, 1792,—(and another 50 years later) there was a great freshet, carrying off the low lands all the hay and grain it could get hold of. Then in November, 1813, the big wind, which blew down houses, and did great damage; then there was, near that time, the cold summer in which the crops did not come to maturity, and the year of the mice, so that if they had not *ten* plagues, they had at least four.

We, their descendants, have met with losses, but we must realize that to pioneers, such as these, the loss of a crop meant much more than to an older settlement.

A few years after this there was quite an agitation throughout the province with reference to improved methods of agriculture, brought about mainly by letters published in the *Acadian Recorder*, written by a man signing himself—Agricola. Among the letters called forth was the following interesting one from Musquodoboit:

"To Agricola—Sir—It is with pleasure I acknowledge the receipt of yours of the 16th of January. To further your general views a meeting of the inhabitants of this River was held on Monday, the first instant, when about twenty-four attended, several being necessarily hindered, and some not having due notice. We, however, formed a society to be called 'The Musquodoboit Farmers Society,' and elected a President, Vice President, Secretary and Treasurer, and a committee of six to frame bye-laws. Our society will at least consist of fifty members, perhaps more, as a desire of improvement begins to prevail here. You highly merit our most grateful acknowledgement for your benevolent intentions, and zealous exertions in awakening the spirit of agriculture throughout the Province from her deathlike inactivity. The climate and soil of Nova Scotia are in no respect inferior to those of Britain, and were the same sort of tillage used, would be equally productive. But we hope the auspicious time is now arrived when the farmers by adopting your improved plans of husbandry, united with his own industry will assuredly banish want from our habitations, and our united exertions in the general cause, will be crowned with opulence and success.

It is lamentable to see year after year, even from the interior, our cash pouring into the pockets of the bitter enemies of Britain and all her colonial subjects. I am, Sir, with great esteem, yours sincerely,

JAMES BENVIE.

To return to the pioneers. Some time in the twenties James Archibald, a brother of Sir Adams, settled on the farm now owned by William Gladwin; and his brother-in-law, Matthew McCurdy, one of the seven brethren, on the property now owned by John Fox. They did not stay with us long for reasons I will state later.

About the year 1828, Colonel Gladwin arrived from England with his family, and bought the property owned by Matthew Taylor Archibald (mentioned before), a few years later he bought La Prairie farm from Capt. Raine, and moved there. The Captain soon after removed to Onslow, where his descendants still live. I was told not long ago how he—the Captain—got that property in Onslow,and altho' it is a little off the subject, shows something of the character of one of our pioneers. After selling La Prairie, he went over to Onslow, and meeting one of the residents asked him if he would sell his farm, and was told that he had no desire to sell. Well, "What do you consider it is worth"—and the man named a price. The Captain came back to Musquodoboit, packed up his belongings, and with his family went again to Onslow. Going to the house,

he said—"Well, Mr. McCurdy, when can you give me possession?" "Oh Captain I did not sell you the property." "No, but you said it was worth so much—I have the money in my pocket, my family and belongings are all here on the road,and I want in"—and to make my story short,he got in.

Joining LaPrairie the Colonel bought the two properties below from James Archibald and Matthew McCurdy, they removing to Old Barnes, where their descendants still reside. He also bought two or three other properties, and took out a grant of a thousand acres in Glenmore, which is now owned by quite a number as wood lots. Mr. Gladwin (with some help perhaps)also built an English Church (as we called it)and laid out a burying ground beside it. It is not used now, and is one of the romantic spots in Musquodoboit— a cemetery with its monuments in the woods. The church was taken down years ago.

About the year 1840, Rev. James Watson came from Scotland, and took charge of the school in Middle Musquodoboit. He was a thorough teacher, and conducted a school which would have done credit to any town or city. As a sample of his work, I am going to read you part of a letter—written by one of his scholars *here*,a Musquodoboit boy, who also became a teacher and was in charge of a school in Portaupique. Dated May 17th, 1849: "To my Dear Father.

"I am in a settlement that is, as I suppose, comparatively strange to you and therefore occurrences here would be of little interest to you, and more especially such a brief detail of them as could be given with the pen. Besides there are very few things of importance transpiring. But there is always one work upon which I might always think and write with profit, and that one is, God's work of Providence. The case is vastly different with those of my own people in Musquodoboit, and from them all I have only received those letters that were sent at one time, while I have written repeatedly—Musquodoboit! If not *there*, where are the associates of my youth? Where are those *friends* and *instructors* that I did once, and yet do esteem? where are all those Institutions of learning, both useful and religious, that were once so dear to me? Where is the Musquodoboit Church in which I feel intense interest and can so seldom hear from? Where are those pleasing scenes of youthful days, many of which are still fresh in my recollections, and especially those which were to be seen under a father and mother's roof? Are they all buried in oblivion? Oh, no. These are *dear*, and time ending, can only efface them, and I question if it will be effected then. Often upon my bed in midnight hours, do I reflect on the religious counsels, and admonitions given me in youth, by both my parents, but particularly those of my dear mother, for she often talked about these things to me when we were alone, and oh! how sweet the remembrance of them. I can never forget, too, the time you talked and prayed with me in the parlor bedroom, and oh! that the advice and instructions at such times given, might be more and more fixed upon my heart."

A few years after Mr. Watson's time, Upper Musquodoboit had a

teacher in the person of Alexander Russell, another Scotchman, who wielded the birch and taught the people knowledge.

I will just mention the coming of two of our clergymen, both from Scotland, who lived the remainder of their days with us, died here, and whose dust lies in the adjoining cemetery. The Rev. John Sprott came in 1825, bought land, and started to make the farm on which his grandson now resides. This he did besides exercising the office of the ministry in all the valley and also made many preaching tours to the Eastern shore.

The Rev. Robert Sedgewick (afterwards Dr.)—The old man eloquent —who came in 1849—ministered to the whole valley for 25 years, and then to the middle section only, and celebrated his jubilee here. Some of his descendants are with us, and others in many parts of the Dominion.

Had I time I should just refer to our pioneers of the Micmac Indians. Not many of us can remember Francis Paul, for a long time chief of the tribe, who lived for the most part in Musquodoboit, and his brother Joe, Joe Cope and his brother. And many of us remember Mrs. Joe (Molly Cope) passing through more than once, after she was past the hundred years mark. She lived to be more than 103. And I can well remember many other camps with their occupants—particularly one Jim Toney, whose camp was just back of where Henry McCurdy's shop now stands—all woods then—and how we young people used to go to the camp in the evening to hear Jim play on his violin. *He was* an adept—almost an equal of *"Fiddler,"* in *his* palmy days.

And now what shall I say more of the early settlers, for time fails me to tell of the Chaplains, the Deans, and the Redmonds of the East; and the Ervins, the Lecks, the Taylors and Dr. Duncan of the West; the Bates, the Flecks, and the Murphys of the North; and the Higgins, the Lindsays, the Reids, and the Whites, the Shaws, the Dunbracks, the Bayers, and the Crawfords on the South.

These and many more were the pioneers of the valley, who came and settled in the dense forest, endured hardness as good soldiers of kings and queens, laboring among many discouragements, which we, their descendants, know nothing of, and now we see this wilderness rejoice and blossom as the rose. These men and women labored and we their children and their children's children's children,have entered into their labors, and enjoy the fruits thereof, not realizing to any great extent what we owe to them.

And what do we owe to them? At the very least our appreciation of what they did for us. When we look at these beautiful intervales, these green hills and valleys, the waving grass and growing crops, the commodious churches—13 of them in the valley, the convenient school buildings by the score, the temperance halls,by at least half a dozen, our comfortable dwellings and spacious barns and fairly good roads, and our railroad so

near completion; and look back 131 years, when the first settlers came, and even much later, and think how they toiled and endured privations and no doubt many a time realized "that the sleep of the laboring man is sweet—whether he eat little or much," had no roads, no houses, no schools or churches, we *must* realize that we owe much to these pioneers.

When we *look* around and think, that *mine own hand* hath gotten me all these comforts, let us stop and think again, and realize *more* and *more* that indeed, other men labored and we have entered into their labors.

Let *us* so act *our* part that our children and children's children may say of us: "*Their works do follow them.*"

THE PLANTING AND GROWTH OF THE PRESBYTERIAN CHURCH IN THE MUSQUODOBOIT VALLEY.

REV. W. P. ARCHIBALD, D. D.

From over the sea, the pioneer settlers of this valley brought their religious principles with them. As they carved homes for themselves, out of the primeval forest they lifted their hearts to God, in grateful acknowledgment of His goodness, and earnest supplication for His favor and blessing. Their log-cabins were vocal with the melody of joy and health. The Bible was to them the authentic word of the living God, from which they drew continual supplies of spiritual guidance, comfort and strength. They sought, as best they could, to keep the holy fire burning upon the altar of their hearts. In their solitude, they sorely missed the social worship of the sanctuary, and the voice of the herald, proclaiming the glad tidings of the Kingdom of God. They felt keenly their need of a spiritual shepherd to feed, to lead and to protect them. The church in the old land followed the footsteps of her exiled children. She sent out ministers to share the privations of the early settlers, and lay the foundations of the church in the new world. They were men of light and leading, whose labors were of inestimable worth; who left an ineffaceable mark on the moral and religious life of these Maritime Provinces, and whose memory ought to be kept alive among us. We are very prone in our self-regarding conceit to forget our forefathers, whose toil and tears in foundation work made possible the comely structure of religious and civil life, in which we now dwell. It is well to be reminded on occasions like the present of our debt to those who sleep in the dust of the earth, but who live in the free institutions, the social blessings and church privileges of the present day. The ministers who came from the homeland in the early history of this Province, were men of the utmost devotion and self-sacrifice, willing to endure hardness in the service of their Master and of His church. They had a herculean task set before them. They had to minister to people scattered over a wide area, dwelling solitary in the wood, or on the lonely shore. The day of post-roads and iron bridges, much more of railroads, was in the far future. On horseback or afoot, and in winter on snowshoes, the minister had to travel from one settlement to another threading his way through the forest, fording swollen streams at the peril of his life. Four-wheeled or two-wheeled carriages were an unknown luxury, and as for automobiles they had not entered into the wildest dream of imagination. In many cases, the visits of the ministers were like those of the angels, few and far between. So it came to pass that there were many cabins and little clearings, and some green graves in this fair and fruitful valley before the advent of a regular ministry. The early settlers of this valley were under the care of the Presbytery of Truro, which was

formed in 1786, and is the oldest Presbytery in Canada. It was known as the Associate or Burgher Presbytery of Truro, and consisted at its formation of three ministers, the Rev. Daniel Cock, the Rev. David Smith and the Rev. Hugh Graham and two ruling Elders, John Johnston and John Barnhill. Six years after the formation of the Presbytery of Truro, in 1782, another Scottish minister joined its ranks,the Rev.Jas.Munroe, who was the first to give supply of gospel ordinances to the people of this valley. He was not regularly inducted and settled as a pastor, but by appointment and under direction of the Presbytery of Truro, he labored in Onslow, Musquodoboit, Upper and Middle Stewiacke, giving a fourth of his time to each of these districts, which he continued to do for several years.

The next step in the ecclesiastical development was the union of Musquodoboit and Stewiacke to form a separate and distinct congregation. This new congregation in the year 1800 extended a call to the Rev. Hugh Graham of Cornwallis to be their pastor. The call was accepted by him and be became the first and only pastor of the congregation as thus constituted. The congregation had previously given calls to the Rev. John Waddell and the Rev. Matthew Dripps, who both declined acceptance. Mr. Waddell preferred a call to Truro and Onslow to be colleague and successor to the Rev. Daniel Cock, where he spent the remainder of his life. Mr Dripps declined on account of ill-health. The increase in population and the growth of temporal and spiritual prosperity in the two valleys was such that it was found expedient and necessary in the year 1815, to divide them into two separate congregations. Mr. Graham continued as pastor of the Stewiacke valley. We are met today to commemorate this auspicious and epochal event in your history. Times change, and we change with them. Momentous have been the changes in church and state, in social, commercial, industrial and national life in the century that lies behind us. In scientific discovery, and the application of science to art and industry, in political revolution and progress in social upheaval and transformation, in the extension and triumphs of the Kingdom of God, it has been the most wonderful of all the christian centuries. If our fathers who met to welcome their first pastor in July of 1815 could revisit this sublunary sphere today what marvels would their eyes behold. This old world so changed would seem to them like a dream-world. Yet the seeds of this wonderful harvest were sown long, long ago, for the truths and principles of the gospel of Christ are among the mightiest of all forces making for human enlightenment and advancement. The renewal of the moral and spiritual nature of man. through the word and spirit of Christ, makes itself powerfully felt in all departments of human thought and endeavor. New meaning is given to life. The worth of man, and the possibilities of the human spirit are set in the clearest light. A powerful stimulus is given to the intellect, to investigate the works and ways of the Creator, so as to think God's thoughts after Him. The true goal of effort is seen to be the bringing of all the interests and labors of man into

harmony with the divine will, in order to create a new moral, social, political and industrial order—a new world wherein dwelleth righteousness. The work and mission of the church is not secondary and subordinate, but essential and paramount. Its work touches the springs of man's being, and gives character and direction to all the streams of action. The event which we call to mind today was a great event; big with blessing for all succeeding generations in this community—a great event in a great year. The 18th of June was the centennial of Waterloo.

"When one that sought but Duty's iron crown
On that loud Sabbath shook the spoiler down
So great a soldier taught us there
What long-enduring hearts could do
In that world-earthquake, Waterloo."

The Napoleonic dream of world-wide empire was shattered. Europe and the world had rest from the ravages of war for a time. To the people of this valley, before the full tidings of the victory that ushered in a new era had reached their ears, came one of the host of messengers who publish peace, who bring good tidings of good things, who publish salvation, who say unto the people of God amid all the confused and confusing movements of the world and time; "Thy God reigneth."

The first minister of the congregation of Musquodoboit was the Rev. John Laidlaw. Mr. Laidlaw was a native of Scotland, as were most if not all of the ministers of that time, and received his education there. He was at first connected with the Relief Church, a branch of Scottish Presbyterianism that had its origin in the principle, that a congregation should have a right to call its own minister, and not have one imposed upon them by a patron or a presbytery. He was ordained in 1802, and had two congregations in the Relief body at Banff and at Dunning. Later he joined the Associate or Burgher Synod, and was sent by that Synod in 1814 as a Missionary to Nova Scotia. On his arrival in this Province, he naturally connected himself with the Burgher Presbytery of Truro. At a meeting of the Presbytery held on April 11th, 1815, the congregation of Musquodoboit presented a call to Mr. Laidlaw which he at first declined on account of the small number of signatures. Later on, May 15th he accepted the call, and the Presbytery appointed his induction services for June 29th. On this date the Presbytery met at Musquodoboit. The Rev. Hugh Graham preached the induction sermon from II Cor. 5: 18. Rev. John Waddel, moderator pro tem, narrated the steps leading up to the call, put the questions of the formula to the minister elect, and by prayer inducted him into the pastoral charge of the congregation. His ministry was of short duration. Contemporary records speak of him as an able and faithful preacher, and as one who adorned by the graces of his life and character, the gospel which he proclaimed. After his resignation, Mr. Laidlaw removed to the United States, where he died at Pittsburg in 1824. During his pastorate the first church-building in the valley was

erected. In the autumn of 1814, a committee consisting of Adams Archibald, Hugh Archibald and Geo. Taylor was appointed to take charge of this matter. The site of the building was given by John Layton. The preparation and erection of the frame was sold by the committee at Public auction to Messrs. Wm. and Matthew Guild, who employed James Kent as master-framer. The finishing of the outside and the laying of the floor was sold in the same manner to Wm. Logan. The man who had the contract of finishing the inside, received an advance payment from the committee, and absconded with the money, causing a serious delay, so that the building was not finished till the summer of 1818. Rev. Mr. Laidlaw conducted public worship in the unfinished structure for nearly two years, with only rough board seats, and in winter the heat of one stove in the porch to modify somewhat the rigor of the temperature. We soft and self-indulgent people, with our cushioned pews and furnace-heated buildings, know nothing of the hardships of our forefathers. This building underwent repairs in 1850, and continued to be used as a place of worship until this handsome and well-furnished structure in which we now find ourselves was erected. During Mr. Laidlaw's pastorate, the first of those happy unions which have gathered into one the sundered members of the Presbyterian family took place. The Burgher Presbytery of Truro and the Anti-Burgher Presbytery of Pictou and the Presbytery of Halifax united in 1817 to form the Synod of Nova Scotia. After Mr. Laidlaw's departure, an interval of some years ensued before another minister was called and settled. The choice of the congregation fell upon the Rev. John Sprott, who was at the time minister of Windsor. Mr. Sprott was born at Stony Kirk, Wigtonshire, Scotland, in March, 1780. He was enrolled as a student in the University of Edinburgh at the age of 18, and took a four years' course. He afterwards prosecuted successfully his theological studies, and received licensure from the Relief Church. He declined several calls in Scotland and came to Nova Scotia in 1818. He preached for two years in various parts of the Province before his settlement at Windsor, where he remained until his acceptance of the call from Musquodoboit in 1825. His ministry here continued for a period of 24 years till 1849. His strong and stalwart frame enabled him to endure the arduous physical toil of his scattered field. He not only ministered to the dwellers in the valley, but also visited regularly the hamlets on the seashore of Halifax Co. He was a man of marked originality of mind, of tender and sympathetic heart, with a ready and sometimes caustic wit. He was an earnest and vigorous preacher of the glorious gospel of the blessed God, and particularly gifted as a son of consolation to those in affliction and sorrow. He acquired an impressive and graceful style of composition which made his letters to his friends and his articles for the press attractive and memorable. His labors were much blessed. The communion roll increased from 100 to 250 during his pastorate. After his demission of his charge, he lived on his farm in the midst of the people till his death in September, 1869, in

the 90th year of his age. The following statement in Dr. Gregg's History of the Presbyterian Church in Canada show the striking progress made in religious and educational matters during his residence in the valley: in which the influence of his leadership was a prominent factor: "At his settlement there were in the wide field of his labors but one church and one log schoolhouse, but he lived to see seven churches and fourteen handsome schoolhouses on the Musquodoboit river."

Mr. Sprott's immediate successor in the pastorate was the Rev. Robt. Sedgwick—a name and a personality very dear to the older generation of my hearers today. I always associate with Robt. Sedgwick that impressive and melodious Latin phrase, "clarum et venerabile nomen," illustrious and venerable name because of his close relation with my father's family and the deep impression made upon me in my youth by his persuasive and powerful preaching. Mr. Sedgwick was born in the famous manufacturing town of Paisley, Scotland, on May 10th, 1804, and passed away to the Heavenly city from the home of his son, the late Wm. Sedgwick at the advanced age of 81 years. Full of days and labors, he was carried to his grave in God's acre yonder amid the lamentations of a grateful and affectionate people. He received his preparatory education in the University of Glasgow, and in the Divinity Hall of the United Secession Church of Scotland. He was ordained to the office of the ministry on Sept. 21st, 1836, and inducted into the pastorate of Belmont St. congregation, Aberdeen, in the Presbytery of Aberdeen in connection with the United Secession Church. He continued as minister of that congregation for a period of 12 years. At the end of that time, he heard the Macedonian cry from over the broad Atlantic, "Come over into Nova Scotia and help us." He gladly responded, assuredly gathering that the Lord had called him to preach the gospel to the immigrants in this new land. Shortly after his arrival in this country in September 1849, he was inducted into the pastoral charge of Musquodoboit, embracing at that time the Upper and Middle settlements "from the red bridge to Gastons." For 33 years he continued his faithful and fruitful labors, resigning his charge in September, 1882, and retaining the position of Pastor Emeritus. During his long pastorate the church was strengthened and consolidated, and walking in the fear of the Lord and the comfort of the Holy Ghost was multiplied. He possessed pulpit power much above the ordinary. His sermons glowed with spiritual fervor, and were delivered with a natural eloquence that riveted the attention of his hearers. Like Apollos, he was mighty in the Scriptures, and could clinch an argument or point an appeal with apt and accurate quotations. His evangelical warmth and scriptural knowledge were linked with a literary felicity and grace that gave distinction to all his public utterances. His familiarity with the best hymns and with a wide range of English poetry enabled him to adorn his speech with gems of purest ray serene. All his gifts and attainments were freely devoted to the service of the gospel and the glory of His Lord. His fame as a preacher was wide-

spread, and he was in much demand on special occasions, such as communion services and the opening of churches. The pulpit was his throne, but he also enjoyed a high reputation as a lecturer. Vigorous in thought, unconventional in delivery, racy and sparkling in humor, and felicitous in expression, his public lectures and addresses furnished rare treats to his audiences. I have a distinct recollection of one of those lectures, delivered in the old Temperance Hall in Halifax in a Y. M. C. A. course on "The Antagonisms of the 19th Century" which was a most memorable piece of popular apologetic. A man of such intellectual force and fervid piety could not fail to leave an impres deep and abiding on a community where he labored so long. His eminent abilities and services were freely recognized and honored by the church of which he was a minister. He enjoyed the unusual distinction of being twice chosen as Moderator of the Synod of the Presbyterian Church of the Lower Provinces, in 1870 and again in 1875. On the latter occasion, after the larger union that knitted up into one the various branches of the Presbyterian faith and order from ocean unto ocean, he was continued in office as the first Moderator of the Synod of the Maritime Provinces of the Presbyterian Church in Canada. In 1876, Queens College and University, Kingston, Ont., bestowed upon him the degree of Doctor of Divinity in fitting recognition of his work and worth. He won the affection as well as the admiration of his people, for he was tender of heart as well as strong of mind. He loved the place. He loved the people. "Dear old Musquodoboit," said he to me in an interview on one occasion, as the tears coursed down his cheeks. What an incalculable blessing for this community to have had two such spiritual fathers and leaders as Sprott and Sedgwick for upwards of half a century of their early history. What solid foundations of Christian truth and principle were laid by them in home and community and church. These men labored, and we of today have entered into their labors. We are reaping the harvest of their sowing. Present conditions of intelligence, morality and religion in this fair valley, would not have been possible without their devoted and self-sacrificing toil. The memory of the just is blessed and we do well to keep it alive. The cords of the Presbyterian Zion in this valley were so lengthened and her stakes so strengthened during Dr. Sedgwick's ministry, that the division of the field into two congregations became a necessity. The separation took effect on Oct. 1st, 1875. Dr. Sedgwick was retained as pastor of Middle Musquodoboit. The history of Upper Musquodoboit congregation after the separation shows a series of short pastorates. During the nearly forty years that have elapsed, the congregation has had seven pastors and during ten years of that time it has been vacant. The average length of the six pastorates preceding the present one has been about 4 3-4 years. The day of long pastorates seems to have passed, whether for better or for worse may leave room for difference of opinion. We have entered upon an age of restlessness and change,—an age of the world on wheels. We must endeavour to adapt ourselves to

the changed conditions, but it may reasonably be doubted whether the change is all gain. There is a cumulative power and blessing in a long pastorate that is lost in these days, when a minister has scarcely had time to become thoroughly acquainted with his people, before he is preaching his farewell sermon. Those gaps between pastorates are a serious matter, when the procession of candidates passes before the critical eye of the sermon-tasters of the congregation. I have always felt that the candidate needs special grace to pass through such an ordeal and that the congregation needs special grace to pass by the Shammah's and the Eliab's, and to be sure that they get the David that is intended for them. The congregation that survives so many protracted vacancies, and makes distinct progress as Upper Musquodoboit congregation has done must have a strong vitality. There must be much faith and prayer and devotion to the interests of the church and to her living Head on the part of the people. There has been a succession of faithful ministers of Jesus Christ in the pastorate. The first in order after the separation was Rev. Isaac Simpson, who was inducted Oct. 23rd, 1876. He was followed by Reverends J. A. Cairns, J. Valentine, F. W. Thompson, F. W. Murray, David Coburn and the present pastor, Rev. Mr. Wauchope. These brethren, if I mistake not, are all still living and laboring for the Master.

The first church building in the Upper settlement was erected in 1818, and destroyed by fire some three years later, before it was completed. The second one was started in 1824, and completed some four or six years later, and remained the only place of worship for the congregation till the pastorate of Mr. Cairns, when the two present comely and well-kept edifices were built; the one at Dean in 1882 and St. James Ch. at Parker's corner in 1886. These church buildings and well-finished halls on the same grounds for prayer meeting and S. S. purposes, are a great credit to the congregation, and furnish a most convenient equipment for the carrying on of the work. In the spirit of the text "a merciful man is merciful to his beast" comfortable horse-sheds have been provided and thereby the problem of the stormy sabbath is to some extent solved. These evidences of interest and progress are most cheering and encouraging and lead to the hope that this old and well-established congregation will go forward to do greater things for the support of the gospel among themselves, and for the extension of the Kingdom of God throughout the world.

Dr. Sedgwick continued his ministry as pastor of Middle Musquodoboit for seven years after the division, giving to his people out of the riches of his ripened wisdom, until failing strength constrained him to tender his resignation. After a vacancy of over a year and a half Rev. E. S. Bayne now of Mabou, C. B., accepted a call and was inducted into the pastoral charge on May 13th, 1884. He continued his labors in the field with diligence and fidelity until March 31st, 1890, when he resigned the charge. During Mr. Bayne's pastorate a manse was provided for the minister and Riverside Church was erected. Rev. Edward Grant, then minister

of Upper Stewiacke accepted a call to be Mr. Bayne's successor, and was inducted Feby. 10th, 1891. He carried on the work with characteristic zeal and devotion. Conscientious and thorough in his pulpit preparation, Mr. Grant preached the old gospel with persuasiveness and power. He performed all the duties of the pastoral office with unremitting faithfulness until overtaken by the disease which, after much suffering, terminated fatally on Aug. 30th, 1894. Mr. Grant's ministry though short was fruitful and attended by manifest spiritual progress and prosperity in the congregation. He was followed in the pastorate by Rev. Edwin Smith, subsequently honored by his church with the Doctor's degree. He was settled on the 28th August, 1894, and remained as pastor for the comparatively long term of 15 years and 8 months, resigning his charge on April 26th, 1910. Dr. Smith's all round ability as preacher, pastor and presbyter is well known to the church and has received recognition, not only by the conferring of the Doctor's degree, but also by his elevation to the chair of Moderator of Synod. He has always taken an active and useful part in the business of church courts, and has served on several important committees, being the efficient convener of the Augmentation Committee for many years. Dr. Smith's ministry was educational and edifying and attended by many tokens of the Divine blessing.

This brings us to the present day pastorate. Rev. M. H. McIntosh was inducted on Dec. 15th, 1910, and I believe that the congregation will utter a fervent Amen when I say that I hope the day of his resignation or his translation to another field in the church militant or to the church triumphant is far distant. I think you will bear me out when I say that your present pastor shows a very admirable combination of modesty and efficiency in all the departments of ministerial work. I may say that I have known his manner of life from his youth, and the fruit of today is fulfilling the promise of the blossom of yesterday. I have also known his wife from a very early period of her history, for it was my privilege to baptise her in her infancy. I feel that I am not making an exorbitant claim when I say that they are measuring up well to the standard of the godly ministers and mistresses of the manse who have gone before them.

To complete our brief survey, some notice must be taken of the rise and progress of Presbyterianism in Lower Musquodoboit. The pioneer settlers of that section of the valley claimed connection with the church of Scotland and prior to the union of 1875, came under the fostering care of that branch of the Presbyterian church. For many years, the field was cultivated as a mission field. During that period the people enjoyed frequent visits from the Rev. John Martin, Pastor of St. Andrew's church, Halifax, who after resignation of his pastorate was appointed Supt. of Missions in Nova Scotia by the Colonial Committee of the Church of Scotland. Mr. Martin's visits helped to keep alive and deepen the spiritual life of the people,and they soon advanced to the second stage in their congregational history. In 1857, Rev. Jas. Wilson, who had recently come

from Scotland, was appointed over the field as an ordained missionary for three years. His work was successful and encouraging progress was made. In 1860 he was followed by the Rev. G. W. Stewart who also held the position of an ordained missionary. Notable advances in church life and work were made during his occupancy of the field, the church building which is still occupied by the Elderbank section of the congregation was completed and opened for public worship. Three elders were elected, a session formed, and the congregation fully organized. Mr. Stewart remained in the field, giving most acceptable and profitable service till 1865.

The next step of progress was the calling of one to be a settled pastor. The choice fell upon the Rev. John MacMillan, who had just completed his preparatory studies in Queens University, Kingston. Mr. MacMillan accepted the call, and among the many distinctions bestowed upon him by his church and worthily worn, enjoyed this one also of being the first minister to receive ordination in the valley. He entered upon his work with characteristic energy, and during his six years' pastorate, the congregation made marked progress in all directions. Dr. MacMillan seems to have discovered the fountain of perpetual youth. Although approaching the jubilee year of his ministry, he still retains his old time alertness and vigor. May his bow, the arrows of which generally hit the mark, long abide in strength. Dr. MacMillan removed to St. Paul's, Truro,in 1872, and was succeeded in the pastorate by Rev. David Neish, who was settled on Dec. 2nd, 1873, and remained till June 30th, 1875. During the vacancy the congregation was enlarged by the addition of Meagher's Grant, which had up to that time been connected with Musquodoboit Harbor. On Oct. 24th, 1876, Rev. Duncan McKinnon became pastor of the enlarged field and continued his labors for eight years. Since his day the congregation has enjoyed the labors of six different pastors,—T. H. Murray, J. H. Polley, A. H. Campbell, J. R. Douglas, W. J. Fowler and D. S. Fraser, the present pastor. All of these brethren, except Mr. Murray, are still living and filling important and responsible positions in the church. The present pastor, Rev. D. S. Fraser, was inducted on Dec. 27th, 1910, and by his faithful preaching and organizing ability has contributed not a little to the growth and development of the congregation.

Any sketch of Presbyterianism in a community which omitted any reference to the elders would be like Shakespeare's great play of Hamlet, with the part of Hamlet left out. Is not the very definition of Presbyterianism, "the church of the elders." According to the Acts of the Apostles, the beginning of church organization in the apostolic age was the ordination of elders. When they had ordained them elders in every church, they commended them to the Lord on whom they believed. They were chosen by show of hands on the part of the people and separated to the work by prayer on the part of the apostles. A good session, whose members take their duties seriously is a tower of strength to a minister, and a potent force in promoting the interests of true religion in a congregation.

The first two elders in Musquodoboit were Col. Robert Archibald and Matthew Johnson who were ordained in 1793 by Rev. Jas. Munroe. Col. Archibald was the grandfather of the late David Archibald, Esq.,of Upper Musquodoboit. He filled important offices in the service of king and country, but none more honorable than that of a Presbyterian elder. Mr. Samuel F. Archibald was ordained and added to the number during the pastorate of Rev. Hugh Graham of the united congregation of Stewiacke and Musquodoboit. During Mr. Sprott's pastorate the session was strengthened by the addition of Wm. Muir, John Holman, James Archibald, Adams Archibald, James McCurdy, Alexander McCurdy and James Reid. The first election of elders in Dr. Sedgwick's pastorate took place in Oct. 1851, when Messrs. Wellwood Reynolds, John Parker, George Parker and Samuel Archibald were chosen and ordained to represent the Upper settlement and Messrs. Jas. Murphy, William G. Archibald and Samuel Ervin were elected and set apart in the Middle settlement. In 1863 a second election in Dr. Sedgwick's pastorate was held when Messrs. Wm. Guild, Samuel James Archibald, John Ervin and John D. Tupper for the Middle settlement, and Samuel Hutchinson, Mathew Archibald 3rd, John Reynolds and Adam Dean for the Upper settlement were added to the session. In 1875 at the time of separation, the surviving elders Middle ni Musquodoboit were, Alexander McCurdy, Wm. G. Archibald, Samuel J. Archibald and John D. Tupper. In 1876 the following were chosen and added: George McLeod, Wm. Sedgwick, Wm. McCurdy, Wellington Archibald and Samuel Ervin. In 1887, during the pastorate of Rev. E. S. Bayne, there were added Wm. Archibald, Wm. Guild, Robert Higgins, Wm. Dickie, Jas. Brown and S. P. White. In 1903, during the pastorate of Dr. Edwin Smith, the following additions were made: John Redmond, John W. Reid, Franklin Kent, Thos. Bayers, Wm. Leck, Adams Archibald and Wm. Bentley. In 1915, under the present pastor, Messrs. Rupert H. Reid, Sidney Lindsay and M. Harry Guild were chosen and ordained. The surviving members of session in the Middle settlement are 12 in number: Wm. McCurdy, Wm. Guild, S. P. White, Robt. Higgins, Wm. Bentley, Adams Archibald, John Redmond, John W. Reid, Franklin Kent, Rupert H. Reid, Sidney Lindsay and M. Harry Guild.

The members of Upper Musquodoboit session at the time of separation were John Parker, George Parker, J. G. Reynolds, Saml. Hutchinson and Mathew Archibald 3rd. George Burris and W. R. Dean were added in 1877. Wm. Archibald 4th, Chas. McGuinnigle and J. G. Reynolds were added in 1891. Mr. Reynolds having resigned a few years previously was on this occasion reelected. B. B. Hutchinson, T. D. Dean and W. L. Farnell were added in 1898. J. W. McGunnigle, Ernest Chaplin and Adam Dean were added in 1906. Out of the list of 24 elders who have been chosen by their brethren in the Upper settlement, 12 have passed away. Of the 12 still living, seven are actively engaged in the work. The remaining five have either resigned or removed from the place. Of 32

elected by the people of the Middle settlement 11 are in active service at the present time. These helpers and counsellors of the minister and overseers of the flock of Christ, have through the years done much both by precept and example to guard and guide their fellow-believers, to propagate the doctrine and morals of the Christian religion among young and old and to lead the feet of the wanderers into the way of peace. There is a goodly host in the congregation of the Musquodoboit Valley, some of whom have fallen asleep and some remain unto this present, of whom it will be said when God writeth up the people, "This man and that man was born there." That great missionary and theologian, the apostle Paul, in his greetings to his fellow-laborers in the service of the gospel in the 16th ch. of Romans, heads the list by saying, "Greet Priscilla and Aquila my helpers in Christ Jesus." We have been mentioning some of the Aquilas that have lived and labored for the Master in this valley during the century that is past. We ought not to forget the Priscillas, noble helpmates, who in the home, the S. School, the missionary society,the Ladies' Aid and in many other ways have mightily helped the growth of the church and whose silent and persuasive influence has moulded successive generations into moral strength and beauty. Nor should we omit to mention in the spirit of a true catholicity, that while the Presbyterian church has been the predominant one in this valley, the children of John Wesley have had a share in unfurling the gospel banner, and holding the community for our common Lord. There has in recent years been a wooing between these two branches of the church of Christ that may lead to a wedding, though some of our friends would like to forbid the banns. As in the case of man and maiden, where there is a strong drawing of affection and mutual interest, it is pretty difficult to prevent final union. But, however that may be, we all ungrudingly recognize the spiritual power and marvellous growth of the great Methodist church, and the noble contribution she has made to world-wide evangelization.

The century that has passed has witnessed an astonishing development in the opening up of the material wealth of our country—this Canada of ours. The magnitude of the church's task in the home and foreign fields has been vastly increased. Great problems confront us, social, industrial and national, and call for wise and patient handling. We are passing just now through a great world crisis, and great changes are imminent. God is sifting out the hearts of men before His judgment seat. The need of the church's message was never greater, and her opportunity never more urgent. Through the wonder-working power of the risen Christ—King of Kings and Lord of Lords, walls of seclusion have been thrown down, and the world is open to the gospel. Science is serving the church, and through the harnessing of the forces of nature, the ends of the earth are being brought together. The literal fulfilment of the words of the hymn "Fly abroad eternal gospel, win and conquer, never cease," seems to be at hand. In the new age upon which we shall enter, the navi-

gation of the air may promote the salvation rather than the destruction of men.

"We are living, we are living
In a grand and awful time;
In an age on ages telling.
To be living is sublime."

We do well to call to mind the faith and deeds of our fathers; but if we are the children of our fathers, we will face the duties, the problems and the responsibilities of the present day with unwavering faith in God, and with an unshakable conviction of the ultimate triumph of the Kingdom of God over all opposing forces. Our God is marching on. Yes, even through the smoke and din of battle, our God is marching on. Let us follow where he leads, consecrating time, talents, energy, substance, our all to the furtherance of the one great purpose for which the church exists, the victory and final establishment of that Kingdom, which means righteousness, liberty, joy and eternal peace.

ODE

BETH McLEOD WAUCHOPE.

And now we briefly scan
That finished volume of a hundred pages—
The century gone. We see how, thru the ages
Thy love has led Thy people like a flock,
Thou wast their Tower of Refuge and their Rock.
And tho a little span
Their lives, the glory of their faith a lustre shed
O'er all the way they walked—the words they said.
This heritage is ours:
A hundred years of peace-a-far from strife;
Of knowledge of the higher, heavenly life;
Of faith of fathers; Christian mothers' love;
And saintly ministers (who, gone above,
Still live in their good works which follow them).
A hundred years of Truth—that parent stem
Of Presbyterian flowers—
The graces of the Spirit humble, meek,
And all the virtues that the godly seek.
A hundred years of standards stern and high!
Pointing—like our church steeples—to the sky!
(How great and strong should be
The characters of those to whom this dower
Descends in all its fulness and its power!)
A hundred years of Presbyterianism
Without a taint of heresy or schism!
A happy people we!
Heirs of a heritage so truly-royal,
Should not our hearts be grateful, joyful, loyal
To home and church and Thee—
Thou God Ominpotent—Ancient of Days?
To Thee be all the glory and the praise!

GLIMPSE OF EXHIBITION GROUNDS

CELEBRATION AT EXHIBITION GROUNDS.

CHAIRMAN'S REMARKS.

D. W. B. REID.

It seems hard to think of anything to say, as the ground has been so completely covered—Religion, Temperance, Agriculture, and all our past and present Ministers have been spoken about. One hardly knows where to start.

In looking through the old graveyard (or Cemetery as it is called now) you will see a plain marble stone,and engraved upon it the name of JAMES REID, who came to this Country in 1815, just 100 years ago.

I think a few incidents in the life of this pioneer of a century ago might be interesting to many here, as he and his descendants held, and do hold important positions in the Presbyterian Church in Musquodoboit and elsewhere. One Minister and four Elders, grandsons of the said James Reid are engaged in active service.

James Reid started work as a carpenter on the old Presbyterian Church two years after coming to this country from Aberdeen, Scotland, and worked on said church till its completion.

He was 19 years of age when he arrived. When 22 years old he married Jane Whidden. They had 13 children born to them. There are 3 still living and present with us to-day, one of whom, I think, is the oldest person on these grounds.

James Reid was elected as Elder during the ministry of Rev. John Sprott, when still quite a young man, and continued to fill the office till his death at 74 years of age.

At the taking down of the old Church, some 50 years after its construction, James Feid was one of the two carpenters living, that had worked upon it during its erection.

I think there are to-day more descendants of James Reid in this place than of any other single emigrant to Musquodoboit.

The manner of transportation has not been referred to, so I might say a few words about that. Mr. Layton, a blacksmith, (father of Jonathan, Francis and William Layton and Mrs. Dr. Harrison, and several others who were well known here 70 or 80 years ago) used to fit up cart wheels for the local farmers. It being before the days of tires on wheels in this locality, he would put a plate of iron on each joint on the felloes, making six plates. He being an ingenious man welded two plates together making only three—after a while he welded all together and so made a tire.

There is a story told about James Brown, another Blacksmith, who one day was trying to put tires on wheels for Squire Adams Archibald. Not having the iron hot enough and it being thin there was not expansion enough for the wheel. Brown after working at it for quite a while stopped with the exclamation that the Devil himself could not put it on. The Squire says. "Brown, it appears like it."

Previous to 1850 or 1855 there were no light riding wagons in Mus-

quodoboit. There were a few two wheeled vehicles called "Flies" and "Shays" hung on leather and very comfortable for two people to ride in. About 70 years ago there were double seated wagons built. The bodies hung on chains, the seats put on two pieces of ash wood that reached from front to back and thus got some spring. At any rate it broke the hard jolt.

John Reid, my father, had one of these carriages built. The finishing touches were being put on it the day of his death, 64 years ago. Its first appearance on the road was to his funeral. Rev. John Sprott got the carriage after father's death, and it was his driving carriage for several years and later on the family's express wagon.

I remember well the first steel spring wagon in Musquodoboit. The late Sam Craig, who married Christy Clarke, fitted it up and brought it out to his brother-in-law, Peter R. Clarke. Since then we have had many carriage builders, among the first the late Matthew J. McCurdy (father of W. R. of Halifax Herald). The late William and Francis Layton, and a number of others. Now the business is carried on principally by Mr. William Bentley, one of our leading public men.

We will now proceed to the duties of the afternoon, as outlined in the programme.

NOVA SCOTIA THEN AND NOW.

HON. G. E. FAULKNER, M. L. A.

I am very glad to be with you to-day and to have the pleasure and opportunity of being identified with so interesting an occasion, so interesting a celebration.

We all regret, I am sure, that the Premier of the Province, Hon. Geo. H. Murray, is unable to be present, and I have reason to regret it more, perhaps, than any of you, because I have been requested by the committee to take his place on the program of the proceedings this afternoon. It is a very inadequate substitution.

The subject assigned to me is "Nova Scotia then and now"—the conditions in the Province one hundred years ago and the conditions now.

It is a subject that might be dealt with, if we had the time and nothing else before us, in an elaborate and comprehensive way, but I do not propose to detain you long, and shall only deal with it in a cursory, and I fear, rather casual way, something after the manner of the good bishop, of whom it was said that he took a text and then went into all the world to preach the gospel to every creature.

I am at some disadvantage in undertaking to deal with the conditions in the Province one hundred years ago because I cannot remember so far back as that, but I am not altogether without resources in that respect because we had a Legislative Assembly in Nova Scotia a hundred years ago—in fact we have continuous legislative records extending over one hundred and fifty years—this Province having the distinction of being the first part of the overseas territory of the British Empire, as it exists to-day, in which representative institutions were established, an incident in our history which was duly celebrated and commemorated in Halifax a few years ago.

The representatives of the constituency of Halifax in the House of Assembly one hundred years ago were Albert Mortimer, S. G. W. Archibald, Simon Bradstreet Robie and William Lawson. They were men of ability and considerable distinction—notably Mr. Archibald whose name and fame is a part of the splendid heritage of our Province in its honor roll of able public men.

It is interesting to note that during the hundred years we are reviewing, Musquodoboit has been the home of some of the members of the Archibald family—a family which has contributed more than one member whose services to our country, and to the British Crown, have lent distinction to the family name and to the land of their birth.

Educational conditions in Nova Scotia one hundred years ago were widely different, of course, from the conditions with which we are familiar to-day. There was then no regularly organized system of public schools,

but there is plenty of evidence to show that interest in educational matters was not lacking. It is exactly one hundred years since the Castine Fund was definitely assigned to "improvements in Nova Scotia" and this fund was subsequently made the financial basis on which Dalhousie College was established. The legislative records of 1815 show that Pictou Academy received in that year a charter of incorporation.

Coal mining which is now one of the principal industries of the Province was beginning to excite the interest of our public men and the people one hundred years ago, and in March 1815 the House of Assembly and Council passed a joint address praying for the privilege of opening the coal mines of Nova Scotia. It would be tedious to review the negotiations which were found to be necessary to secure the desired privilege. Suffice it to say that eventually it was obtained and that far sighted statesmanship established the conditions on which the mines should be developed and worked, and revenue from them secured to the Province.

The significance of the latter condition has been all important to the province, which now derives its chief revenue from that source.

The subject of the rights of our fishermen and the United States fishermen to fish in territorial waters—a subject which has been of almost continuous discussion ever since—was engaging the attention of the political authorities one hundred years ago. The privilege of the shore fisheries which had been granted to United States fishermen by treaty in 1783 had been forfeited and abrogated by the war of 1812. Among the state papers of 1815 is a recommendation from Lord Bathurst to Admiral Keate, who was then in command of the British ships of war at Halifax, that he should "not interfere with the United States fishermen during the present season but warn them for the future,"a conciliatory policy which I think most of us will agree characterized all the later negotiations on this subject with which we are familiar.

There are other incidents of one hundred years ago to which I might refer—the close of the Napoleonic war by the battle of Waterloo, which was duly celebrated in the City of Halifax. Then, as now Patriotic Funds were being raised for the dependents of those who had fallen in defense of the Empire.

With our friends and neighbors across the border it is our happy fortune that one hundred years ago saw an end to hostilities,and were it not for the terrible war in Europe, in which we are involved, we would now be celebrating in some fitting way the hundred years of peace which has existed between the British possessions on this continent and the United States.

On the progress that has been made in this Province in the hundred years what shall I say? You are as familiar with it as I am. The conditions which I have reviewed and the conditions which you know, testify more impressively than anything I could say as to the progress made, in

education, in agriculture, mining, fishing, and in all the varied interests of our richly endowed Province.

Notwithstanding our anxieties and distress of mind over the war now devastating Europe we are a favored people and live in a favored land. Our forefathers in this happy valley and elsewhere toiled and labored with an intelligent purpose and ambition, to improve the conditions of life for themselves and for those who should come after them. They served faithfully their day and generation and we have entered into their labors.

POEM

MRS. MACNAB.

There's a joyous stir and bustle
In old Musquodoboit fair,
The folks are hurrying up and down
And hustling everywhere.
They're coming in by road and rail
From where so e'er they roam;
"Give them welcome true and hearty,
'Tis the children coming home!"

Home to Musquodoboit,
The place that gave them birth!
The richest, dearest, loveliest,
And best of all the earth.

From mines, and farms and cities,
From near and far away
They are coming, men and women,
Old and young, and grave and gay.
And their hearts are full of kindness,
And some eyes are full of tears,
As they gaze upon the dear old place
They have not seen for years.

Home to Musquodoboit
From near and far away:
And some are young and stalwart,
And some are old and grey.

Some have come in chastened sadness
To stand beside a grave,
And some to see the loved ones
For whom their hearts still crave;
And all to see the dear old home
They left so long ago,
They never thought it was so fair
Or knew they loved it so.

Home to Musquodoboit,
The place that gave them birth!
The richest, dearest, loveliest,
And best of all the earth.

REMINISCENCES AND REFLECTIONS.

CHIEF JUSTICE ARCHIBALD.

Mr. Chairman:—I am assigned to speak on this occasion under the heading of "Reminiscences and Reflections." As to reminiscences, which comes first, I am afraid I shall have to disappoint the committee of management.

In the Autumn of 1859, a boy of 16 years, I went to attend the Seminary at Truro and followed my studies there for three years, returning home in the summer to help in the farm work. Then, when I had graduated, I went to teach in the western part of the Province and remained there for eighteen months and went to McGill, in Montreal, in 1864. What reminiscences worth repeating, can a boy of sixteen have? I am afraid boys as a class, are very much self-centered. What interests them strongly is usually what concerns themselves, and it is that which they remember. It is true that I came back during the summers until I was 21,but that was during the hoeing, transplanting and hay-making season, and I did not find these operations very productive of stimulating memories. My life in Musquodoboit was really that of a school boy. I have retained some stirring memories of those days. From the standpoint of education, Musquodoboit has been singularly fortunate. It had the advantage of being settled by a class of men of sterling character, and great intellectual ability, who with foresight building for the future laid strong and deep the foundations of education in the Valley. I will not go back beyond my own memory. I have been told that I have been, at least some days, in Mr. Watson's school. I cannot remember it. The earliest real school I remember, was under Mr. Logan. Nor can I remember the order of the teachers who followed him, but I know, there was Mr. John McKinnon, Mr. Johnson, Mr. Murray, Mr. David Laird. A succession of men who would do honor to any high school in Canada. During all that period pupils could be and were brought up to the mark required for University matriculation. I do not follow the line of teachers further because it was at that point I became disassociated with them. Since then the number of schools in the valley has been greatly increased and although conducted by what men are pleased to call the weaker sex, the interests of education have in no way suffered.

As to the manner in which I took advantage of the educational privileges offered, I have nothing to say. I am afraid I was not a hard worker. I remember on one occasion when the teacher was absent for a day or two, a few of the boys who were studying classics, knowing that the teacher had what we called a crib, succeeded in penetrating into his room, at his boarding-house, and copied down a huge quantity of translation. Thus we got credit for diligent work for quite a time. But these things are not worth relating. Among the other virtues of our people was, that they took their

politics seriously. When the election came on there was no difficulty in finding out how a man was going to vote. To change a man's vote by the offer of any corrupt consideration would not be thought of. Still there was much electional excitement. And it spread even to the boys in the school. The voting was open, and while theoretically, it is the best way, practically it led to violent exchanges of language and sometimes to more solid offensive operations. I think among the boys a fight was considered a natural, if not a necessary adjunct of a spirited election. I remember of making a mental choice of the boy on the other side to whom I should give my particular attention. At election time men who did not ordinarily meet with much public favor were considered by us boys as mighty men of valour,although our elders would probably have called them *bullies.*

One of our great institutions was the Division of the Sons of Temperance. Sixteen was the age limit for entering that body, and I remember with what a great desire I waited for that period of my age to approach. The days and months seemed to pass unconscionably slowly.

A boy's recollections are sure to fasten chiefly on men to whom they were accustomed to look up with affection and reverence. I shall only mention Mr. Sprott and Mr.Sedgwick. Notwithstanding Mr.Sprott's retirement from the ministry he remained deeply seated in the memory and in the affections of the community. Living in our midst and being a man of such commanding personality, he could not fail to occupy a large place in the thought and conversation of the people. To this his brilliant wit and striking epigrammatic sayings largely contributed. Indeed, as it was said that every road leads to Rome, it might almost be said, that every conversation led to Mr. Sprott. So much was this the case, that even after his death, some people, even judicious people, publicly laid such stress on his wit and humor, that his great character as a christian minister, threatened to be eclipsed. I will only further mention one incident which enshrined him in the affections of my wife's family. When Scott Hutchinson with his family set out from Musquodoboit to seek a home in the Canadian West, they were to pass Mr. Sprott's gate about 4 o'clock in the morning. They found Mr. Sprott waiting for them, and he kneeled in the road and sent them on their journey in the care of God. I, of course, was prepared to accept Mr. Sprott somewhat in the light of a patron saint. It was the affection of my father and mother for him that gave me my name. There was a little story told about that. In 1843, Mr., after the Rev. James Watson, was a power in Musquodoboit. There seems to have been a contest of affection between him and Mr. Sprott in the hearts of the people. Watson McCurdy, Matthew Taylor Archibald and myself were baptized the same day. First came Watson and he was given the name "James Watson." Father answered by giving me the name of "John Sprott" and then it is said Matthew Taylor was also to have had the name "John Sprott" but his father was obliged on the spot to improvise a name and it came out "Matthew Taylor." I wonder if there are not

still some here who will think the name not less worthy than either of the others.

But it was Mr. Sedgwick who was minister during all the time I was here, after I became old enough to take interest in church matters. I will not try to characterize him. He was a man of great heart, and being also of great and quick intelligence, he was necessarily a great orator. My pride in Mr. Sedgwick's oratory, was one of the elements of a somewhat intense local patriotism. Where was there to be found a village or town which could boast a minister who approached him? I have heard him preach in one of the largest congregations in Montreal, and I have had no fear that he would suffer in comparison with any of the men whom they had been accustomed to hear.

I was present at the constitution of the first synod of the Maritime Provinces in Montreal, after the Union, and when he was elected Moderator, I saw him take the chair. He was rather too proud and happy and excited to sit down. He remained standing. Tom Sedgwick (he will pardon me, it is a familiarity arising out of affection) was interested in debating some point, I do not remember what, and rose repeatedly to his feet, and I remember hearing the new Moderator cry out : "Sit down Tam." There is another memory, I have, relating to Mr. Sedgwick, which illustrates his great gift in prayer. Many of you will remember that at one Assembly held at Halifax, there was a trial concerning false doctrine against Rev. Mr. McDonnell, a man greatly esteemed and loved. The matter was settled satisfactorily ending in the Church retaining the eminent services of Mr. McDonnell. It was an occasion for deep thankfulness, and Mr. Sedgewick was asked to offer a prayer of thanksgiving and did so. Afterwards I happened to be in conversation with a minister, whose name I now forget, who was settled in Three Rivers, in the midst of our French country, who had been at the meeting, and who described to me the occasion.He said that a feeling of solemn awe pervaded the Assembly as if the words of the prayer were coming from the mouth of God. I find now I have gone into reminiscences after all and already taken as much time as I ought to occupy.

Well, as for reflections, they are of little use: especially as they are so apt to turn into an indication of the direction in which progress s h o u l d move forward. There is no greater nuisance than the man who has learned some few things in the city and who comes back to his old home with the idea that his more or less superficial book knowledge entitles him to instruct men who have given their life's labor and intelligence to practical work. I hope I would not be foolish enough to attempt anything of that sort. The only thing I would say is that during my whole life in Montreal I have been connected with its education, and I have been for many years one of the Governors of McGill, I have observed with pride the high standing taken in McGill by students from Nova Scotia. I have often heard professors observe that when there are Nova Scotians candidates for med-

als or prizes, no one else will win, unless they attain a very high standard. Nova Scotia is certainly to be complimented upon the efficiency, both of its primary and secondary schools. I hope the time will come when there will be a High School in the valley which will attract many students from surrounding districts and become a valuable feeder to your University.

I close by expressing the pleasure, I might better say the exaltation which my wife and I feel in revisiting our own old home. Elsewhere no birds sing so sweetly, no fields are so brilliantly green, no such noble trees stretch abroad their protecting arms over the beautiful landscape; no river with such silver sheen enlivens and glorifies the prospect. In a word: No other place is the home of our childhood.

REMINISCENCES.

ANGUS McLEOD, ST. PAUL, MINN.

Mr. Chairman and Friends of the Valley:—The invitation I received some time ago, to address you on this historic occasion, reminded me of the old colored gentleman, who, being asked for the loan of ten dollars, replied: "Thank you for the compliment, sah, but I hain't got the ten dollars." I can at least thank you for the compliment, but I cannot deliver the address. However, one would be dumb, indeed, who could not say a word, after the inspiration received from the last three days; in fact we have all been *lifted off the ground.*

We can never sufficiently show our appreciation to those who have planned and toiled to bring about this delightful occasion.

In thanking our chairman, Mr. D. W. B. Reid, (affectionately known as Big Dan) for his kind introduction, I am reminded of an occasion in the old Temperance Hall, over thirty-five years ago. It was a public meeting in the interests of temperance. As I remember there was a question before the meeting, regarding the best methods to be adopted; Mr. Reid arose from his seat, and commenced his address from near the entrance to the hall, which was crowded. As he waxed warmer and warmer, and more earnest and forceful, he gradually moved up the aisle, until at the close of his most excellent address, he arrived at the presiding officer's desk. Judging from present legislation on the temperance question, his address had the desired effect.

We have had many fitting tributes paid to the noble men who have been ministers in this valley, in the past one hundred years. With the exception of Mr. Laidlaw, I recall each of these worthy ministers of the Gospel, and while we would not take a word from what has been said, we should also pay a tribute to the noble fathers of the past, who lived in the homes of this valley, who toiled for us, whose names were seldom, if ever, seen in print; many of them rarely, if ever, spoke in any public gathering; yet they were faithful in every good work, always standing for the best things, rarely if ever absent from their pew on Sunday, and ever helping to create the Christian atmosphere in this community of which we were justly proud. It might be said of them as the late William Sedgwick often quoted, "They also serve who only stand and wait."

Then we would also pay a tribute to the dear mothers of this beautiful valley. Noble women with their self-sacrificing lives! How they taught us, from very infancy, the gospel of Christ, that means so much to us today. How they followed us with their letters, if we left home, and best of all with their prayers, whether at home or abroad, that we might live worthy lives. What a precious heritage to have had such mothers!

Then I am sure we should pay a tribute to the missionaries of the

cross to foreign lands, who have gone out from our valley, and of whom we are all proud. About a couple of years ago, our next door neighbor in St. Paul, Minnesota, invited Mrs. McLeod and myself to call at their home, as they had a missionary friend visiting them, whom they wanted us to meet. He proved to be a very interesting person, a son of John G. Paton, of the Hebrides Mission.

As he told of their work he referred to Mr. and Mrs. J.W. McKenzie, "*Amanda*" he called *her*, and paid them a high tribute. It brought to my mind a gathering held in this valley, many years ago, when we bade goodbye to Miss Amanda Bruce. I told Mr. Paton how I was impressed with her courage then, as I had read Dr. John Geddie's Life,and the account it gave of the natives. Then we have Mrs. Georgina Christie, of Trinidad, Miss Edith Sprott now Mrs. W. R. Foote of Korea, and also Miss Rebecca Leck, now Mrs. E. Wachter, a missionary in Siam.

There may have been others whom I do not recall. How proud we all are, to have been reared in such a home land, and have such a noble heritage. May the inhabitants of this day and the future, with a firm faith in God, go forward to greater things.

REMINISCENCES OF THE MUSQUODOBOIT VALLEY SIXTY OR SEVENTY YEARS AGO.

MRS. (DR.) ISAAC MURRAY.

Retrospection and reminiscence, in advanced years become a delight, therefore as my mind travels back through the vistas of time, the abundance of material that presents itself, makes selection difficult. With vividness I recall the tranquil beauty of the Musquodoboit Valley. With lavish hand nature had bestowed the graceful elm, and the stately oak, beneath whose shade nestled snug frame cottages, painted exclusively in red or white, for even in those far off days there were none other. The flowing river threaded its silvery way through the grassy meadows, in dry times a thin line easily stepped over, in fall floods a shining lake obliterating many a landmark, and in winter providing excellent skating for the young folk.

To attempt to portray the physical beauty of my native land is not, however, my object to-day, but rather to present to you reminiscences of its early settlers, which will, I trust, give you an illuminating view of the contributing factors, which enabled this valley to produce men and women, who in mental equipment, social qualities, and moral beauty, far surpassed what is usual, in rural communities of its size. Much has been said and rightly during this celebration of the remarkable influence wielded by the ministers whom God in his providence placed over this people. I am well aware that these worthy pioneers did much for Musquodoboit, but when one attempts to visualize the influences that were operative in producing the results above indicated, justice and accuracy both demand that the names of many of the early settlers, of both sexes be not omitted. There were four men, who contributed, in a large degree, to the development of Musquodoboit along religious, educational and agricultural lines. These were four brothers, Matthew, Samuel, Adam and Jonathan Archibald. All bore Scriptural names you will observe. When I recall them, they were in mid-life with grown families. They were men of benevolence, refinement, ambition, untiring industry, and above of all of prayer and devotion to the cause of Christ. Two of them were elders when I was a child, Matthew and Samuel. My father never called Matthew by any other name than "Good Matthew." My first recollection of him was on his death bed. I recall father returning from visiting him, asked by my mother how is "Good Matthew?" He replied, "he is nearing that shore from which no traveller has ever returned," turning to me he bade me go the next day to receive his dying blessing, adding: "I told him I would send you"; this was a terrible ordeal as I was very timid. Obedience to parents in those days was unquestioned, so forth I set. I remember the scene as vividedly as if it were yesterday. I was shown into the commodious room where he lay wan and weak. He took my hand and said he trusted I would grow up a

good woman, an honor to God and my parents. In a few days he died. I was taken to the funeral by my father, whom I remember as having a peculiar dislike to looking upon the dead, but in this instance, he went up to the coffin and kissed the pale brow therein laid. The family said "behold how he loved him!" This man was the grandfather of Mr.Justice and Mrs. Archibald. Funerals were few in those days,and when they did occur were conducted with great solemnity. Church members were always buried from the church, where an impressive address was given, particularly directed to the living. The singing was led by a precentor, for even in those days Musquodoboit had not a few excellent singers.The following anthems were always sung: "Man that is born of a woman, is of few days and full of trouble," Job. 14:1, and "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

During my father's entire ministry he had a noble staff of elders. They were men who took the keenest interest in the spiritual life of the congregation. Beside those already mentioned there were the Archibalds, the MacCurdys, the Reids. the Shaws, the MacDougalds, the MacDonalds, and others. In addition to these outstanding men there were six young women, who were remarkable for the beneficent influence they exerted upon Musquodoboit. These were the two daughters of Adams Archibald, and two daughters of ——— Parker, the two daughters of ——— Dickie. The last of this group only passed away a short time ago. In both philanthropic and religious endeavor women were much more in the background then than now, but these young women met every week for prayer,pleading for the Divine blessing upon minister,elders and people. I often heard my father express his indebtedness to them,declaring that to them he owed much of the success of his ministry. He ever held them in loving memory,often remarking that eternity alone would reveal what had been wrought by their loving service. The youngest Miss Archibald married a Mr. Tupper. They were a much beloved couple,and some of their descendants must be here to-day. To them this blessed inheritance must be ever a spiritual uplift.

Not alone in spiritual things did the Musquodoboit women excel, but by their wonderful industry and frugality, they laid the foundation of the prosperity we see evidenced to-day. They took the wool from the sheep's back and without the aid of any mechanical device clothed their families in respectability, and durability. They pulled the flax from the ground, and transformed it into fine linens, wherewith to deck their homes. From the straw that their husbands left after flailing the wheat they made hats for the ordinary wear of their households, and from the meadows they gathered a particular kind of grass, which they braided into hats of a finer grade, almost equal to the fashionable Panama of our day. Nor did their labors cease here, for many a babe lay under the fragrant shelter of a spruce tree,while its mother wielded the sickle be-

side her husband. The oxen provided the tallow from which they made their only artificial light—the tallow dip. Horses were few and the ox was almost as valuable to the Nova Scotian as the reindeer to the inhabitants of the Labrador.

An event which stands out with great vividness in the annals of my childhood, was the visit of a menagerie to Musquodoboit, the best I have yet ever seen, to be sure their efforts at entertainment were confined to the display of an extensive collection of animals, no circus being an accompaniment. How they and their caravans ever reached the seclusion of this valley is yet a marvel to me, for in those days the roads were very narrow, and as straight as arrows, no matter how deep the ravine, nor high the hill to be passed over. My father gave his two men servants and maid servant a holiday on the occasion. After our return from this scene of wonder I heard my father with great amusement tell mother that when the ladies were asked to accept a ride on the back of the richly caparisoned elephant, her maid was the first to mount!

In my early days the only teachers available in Musquodoboit and neighboring districts, were disbanded soldiers. These gentlemen were more proficient in the use of tobacco than in the knowledge even of the three R's! They frequently were very strict disciplinarians. The first one my memories cluster around was harmless and kind. In knowledge, however he was very deficient,so the problem of filling in the prescribed school hours was difficult. One wet day he solved it by falling fast asleep. The scholars decided to take advantage of this very interesting situation to start a game of "Hot Beans and Butter." The only cloud on our horizon, the fear of his awakening—a needless one. He slept on, until at four o'clock the horses came to take us home, when we awakened him. For many a day we keenly regretted not having let him sleep, alone in his glory, while we fled.

No government grant was given in those days and my father's annual fee for education was twenty pounds. My father being appointed a School Commissioner, and Examiner of candidates for teaching, early strove to get teachers of higher qualifications than those described above, and by the time we were in our teens he succeeded in securing the services of Mr. Watson, than whom none more proficient in the art of teaching, could be found. He was educated for the ministry in Scotland, and thus came well equipped for advanced educational work. The curriculum arranged for us, comprised Greek, Latin, French, English in all its branches, Higher Mathematics and a course in Moral Philosophy. In a short time he raised the school to the status of an Academy, his fame bringing pupils from Truro and surrounding districts. We all loved him and those halcyon days spent with my companions in that school will ever live in my memory, and are marked as the one part of my life I would like to live over again.

Not content with giving us his best during the week, he inaugurat-

ed a Sabbath School, in which he himself was the teacher of the Bible Class. His methods were of a much more exhaustive character than those of to-day. In addition to the memorizing of Scripture and Catechism we were required to write an essay from a passage of Scripture selected by him, a doctrine was also given to be proved from God's Word, and a synopsis of the sermon exacted. No one hour session such as obtains to-day satisfied his sense of responsibility towards those whom he volunteered to teach. From eleven a. m. until three p. m. was not unusual. The Sabbath was kept, in those days in an entirely different way from what it is to-day. Indeed it began on Saturday evening, when everything was required to be done by six, clean clothes laid out for the morrow, boots blacked, all secular literature laid aside and the few toys possessed by children then, carefully put away. We, as children, did not look upon this Holy Day as one of gloom, as one sees so frequently asserted now, but on the contrary, realized to some degree the sacredness of its character and its helpfulness for the future life. Before the inauguration of Mr. Watson's Sabbath School, parents were the sole instructors of their offspring in Bibical truth. The Sabbath was devoted to the religious training of those for whom God had made them responsible. This was God's plan in the infancy of the church, and no better has yet been devolved for the welfare of mankind. The deepening and fostering of family affection was one of the many marked results of such an education within the family circle. Although the quaint customs prevalent then provoke many a smile, such as, the proclamation of banns by the precentor on three successive Sabbaths prior to the celebration of a marriage, yet the simplicity and affection that reigned in the home was most delightful. Another contributing factor to the enrichment of the family life, was the books read. No cheap novels in those days, indeed works of fiction were rare. "Baxter's Call to the Unconverted," "Baxter's Saints Rest,"Bunyan's "Holy War,""Pilgrim's Progress," and the like, were the daily food of the young as well as the old.

The newspapers would be hardly considered worthy of the name to-day. Articles dealing with great questions were their chief features. Political strife I am compelled to confess was as acrimonious as in our own time. Without touching upon the great political differences of the day, I may be permitted to recall an incident in the life of two of the great leaders of the day,more particularly, as illustrative of the quick wit of Joseph Howe, Nova Scotia's greatest son. My father was supposed to have no political leanings. I think he never voted. The great political leaders of both parties, Whig and Tory, as they were then called, came in and out of our home, but to Joseph Howe there was always accorded the welcome of an intimate friend. It was said by a neighboring district that Joseph Howe gave roads to Musquodoboit and Mr. Sprott school and schoolmasters. On one occasion a great political meeting was held in the Church, it being the largest building in the village,Howe and Johnstone were pitted

against each other. Johnstone had taunted Howe with being a printer's boy. I see Howe with his smiling face, nothing could ruffle his temper, ascend that platform, and I hear him say, with the utmost suavity, "My honorable friend has taunted me with being a printer's boy, I was a printer's boy and I am proud to confess it. The difference between me and my honorable friend is, had he been a printer's boy, he would still be a printer's boy!" As I recall Howe's faith in the future of this Canada of ours, then a few scattered provinces, sparsely settled, with no cohesion, and no National life, I marvel at his prophetic vision.

In those days Presbyterianism was the only 'ism' in the Valley. No churches were in sight, but those over which the blue banner floated. No vexed ecclesiastical questions were set for our solution, but instead an earnest determination to build up in this new country a people worthy of the traditions of their forefathers, who had fought and bled, and died for the old banner, which symbolizes liberty, civil as well as religious.

My reminiscences must cease, not for lack of material but time. I am the last of the Sprotts of my generation. The companions of my youth are scattered far and wide, most of them are not, for God has taken them, and with the poet I can say:

When I remember all
The friends so knit together,
I've seen around me fall
Like leaves in wintry weather.

I feel like one who treads alone,
Some banquet hall deserted,
Whose lights are fled, whose garlands dead,
And all but him departed.

My look must now be forward and not backward : forward to that great meeting around the throne of God, where we shall all join in singing "Blessing and honor and glory and power be unto Him that sitteth upon the throne; and unto the Lamb forever and forever."

THE STORY OF A TRAGEDY IN OLD MUSQUODOBOIT

SAMUEL HANNA.

Sixty-four years ago, in the early part of June, David McKeen, Joseph Parker, John Reid and James Higgins left Musquodoboit to go to Ship Harbor to a road sale of the shore road which was being built at that time.

Returning home on the 13th June, they undertook to come up Long Lake in a log canoe. It being a very windy day the canoe swamped and all were drowned.

A few Indians encamped a short distance away heard the men "Hullo." They hurried to the scene of the accident, but there was nothing visible except Mr. Reid's faithful dog bringing their hats and coats ashore. When one of the Indians, Frank Paul, by name, realized the loss he had sustained he remarked sadly: "If I had only seen John Reid I would have risked my own life to save him."

Search was immediately made and the bodies were all recovered. Some had swum to the shore, but owing to the steep bank and heavy surf were unable to land. James Higgins, not being able to swim, was found just where the canoe swamped.

John Higgins made the quickest time on record in coming to Musquodoboit and brought the news of the terrible tragedy,which caused heart sorrow to many families, and brought a gloom over the whole valley. Well do I remember the day those four men were laid to their last resting place in that old graveyard. No doubt it was the largest gathering of people on any occasion of that kind in the Musquodoboit Valley. Perhaps no sadder event ever happened in Musquodoboit. These men belonged to large families,and all were prominent in the business life of the valley at that time.

John Reid's dog "Caesar" deserves special mention in connection with this tragedy.

When the body of his master was brought to the house the noble animal lay on the floor beneath it,and never left the house until the remains were removed for burial. Then he walked beneath the bier all the way to the churchyard. Next morning, at daylight he was discovered returning from the scene of the tragedy four miles away, but he never entered the house again. He could not be coaxed into taking food save once, and moped about for three long weeks till, wasted to a shadow, death mercifully put an end to his grief and suffering. The loyalty and affection of such a dumb animal is worthy of remembrance, even on so distinguished an occasion as that which has brought us together at this time.

REMINISCENCES OF MUSQUODOBOIT

S. HENRY TUPPER, TRURO.

The old two storied church, with its double rows of small paned windows, stood in the Cemetery, a little back from the road. The old-fashioned pulpit was quite high, with sounding board above, and the "Clerk's" desk below, in which I can well remember George Guild, whose splendid voice never failed, even on the highest notes. Such a voice to-day might insure a fortune. Besides leading in the singing, it was his duty to publish the Banns of Marriage.

The gathering of the people to that old church presented a scene very different from what we see now, and never-to-be-forgotten by the survivors of those olden times. They came in all sorts of vehicles. Sometimes you would see a mother with two children on the back of one horse.

Those who knew Mr.Sprott,will remember his musical style of giving out the psalms for praise, especially his favorites—such as the 138th:

"By Babel's streams we sat and wept,
As Zion we thought on."

Mr. Sprott was a great man in many ways. Hon. Joseph Howe said he "would rather undertake to combat the whole House of Assembly than father Sprott." An amusing, and characteristic story is told of him in connection with two men who stopped at James Brown's hotel, near Mr. Sprott's house, on their way back from Halifax. They became thirsty for something stronger than water, and, hearing that Mr. Sprott kept a little for sickness, suggested to Mr. Brown that they might get some from him. They went with the story that their horse was sick. "Yes, where is your poor horse? I will go with you;" and so he did,bottle in hand. He told the men to hold the horse's mouth open, and himself poured the liquor down the horse's throat, and left the thirsty men still thirsty. Their feelings may be more easily imagined than described.

The school taught by Rev. James Watson was one of the best in the province. Adams Archibald—later Sir Adams—and his brother, Isaac Newton, from Truro, attended that school. I can well remember George Sprott, and Hugh Reid, still living, standing at Mr. Watson's desk taking their Latin lessons.

It was the custom when a new boy came to school to give him a nick name from some personal peculiarity. A boy who wrote with a quill pen, often put it over his ear, with the feathered part behind. When excited he shouted like a gander, and "Gander" was his name. Another boy was called "Fother" because that was the way he pronounced "Father." From my dodging the ball in running from base to base in playing base-ball, I was called "Dodger."

About that time, somewhere in the forties, Mr. Sprott went to Scot-

land in a sailing vessel, as it was before the advent of the ocean steamer. I can well remember the very sad feeling of all the people when, one afternoon, about the time Mr. Sprott was expected home, word came that the vessel was lost with all on board. But, before the sun had set, he arrived safely,to the great joy of everybody. He had left the vessel at St. John, and from there had come overland.

Mr. Sprott, being the minister of my childhood, and Dr. Sedgwick of my youth, the two families were dear to me. I remember Dr. Sedgwick's lecture on "The Proper Amusements for Youth." One sentence was:— "What boy has not stood an inch or two more than straight when he has received a jack-knife, especially if it had two blades in it?" His lectures were fine; and it was said that his sermons continued to be better and better. He was well named "The Old Man Eloquent."

Another family of the early days, I want to mention, is that of Robert Archibald and his wife, Hannah Blair. They had one son, David, the father of "Squire David," of Upper Musquodoboit. Their four daughters were so well known, in the Middle Settlement, where they all married, that they were familiarly called "Aunt" Price, "Aunt"Hannah, "Aunt" Sarah, and "Aunt" Susie. The last was the mother of George Guild, the sweet singer already mentioned.

I shall never forget the joy and happiness it gave me to meet old friend s and schoolmates, and the great kindness received, especially from Mr. Robert Kaulbach, during the very successful Centenary Celebration.

POLITICAL REMINISCENCES.

GEORGE BURRIS.

Under certain conditions a paper on this subject would be a rather hazardous undertaking to deal with, but in this case I shall only present a few of the leading events affecting us as a people, mostly from away back in the dim past, and which long ago have passed into history; and I might say I have no very striking or startling events to relate during the whole 100 years—no great crimes within our fair valley and no cases of treason or rebellion emanating from our fair Province.

Now, Mr. Chairman, in approaching this subject, I find that the first election by the popular voice of the people was held in the year 1758, when 22 representatives were elected and met at the Court House at Halifax, for the dispatch of business. This gathering was called the "Assembly." At this time, those of the Roman Catholic Faith were not permitted to sit in the Assembly or even vote at elections, but after a time it became evident that this restriction,which came down from a severe age,should be removed and in 1827 this unwise barrier was broken down in Nova Scotia.

In these good old days, a seat in the "Assembly" was equivalent in many cases to a tenure for life. In one instance no election was held for over 15 years; and after much discussion on the duration of the Assembly, it was decided in 1792 that the time limit should be seven years; and no compensation at that time was allowed the members, for their time or expenses.

I may here note in passing that in the year 1816, the sum of One Hundred Pounds, equal now to Five Hundred Dollars, was granted out of the revenues of the Province to relieve poor settlers in Musquodoboit and St. Marys; and the same year, the Ferry Boat to carry teams made its first trip from Halifax to Dartmouth.

At this time the Counties were not divided as now, nor were a number of them of the same names, not even the boundary of the Province being fully defined. It appears that slow progress was made during the first 15 years of 1800, when the British Government offered liberal inducements to emigration, and many settlers came into the Province and the revenues began to increase.

The Province was governed at that time (1825) almost absolutely by the Governor and Council, who had their appointment from the British Crown. This Council of 12 men was not responsible to the representatives of the people for their positions, or answerable to them for their acts. The appointment of the different members of this Council was without any semblance of justice or fairness to the province; inasmuch as eleven out of the twelve were residents of Halifax, and eight were members of the Episcopal Church, five were in partnership in business, and several were con-

nected by family ties—and they were known as the "family compact." This state of affairs continued for quite a number of years.

At this time the Town of Halifax was not under Incorporation, that is, it was not set apart from the rest of the County for Municipal Taxation. The taxes were supposed to be gathered equally from the whole County, including Halifax. This work of levying the taxes, as well as gathering and expending them, was under the management of the Magistracy of the City. The Magistrates held their positions by the authority of the Governor and Council, and were not answerable to the representatives of the people.

Many neglects and abuses crept into this system, some districts neglecting or refusing to pay any taxes whatever, and much dissatisfaction prevailed and the rough voice of political strife was heard at every turn. Writers in the Public Press entered strong protests not only against the system of management but also against the neglects and incompetancies or those administrating it, in some instances charging them with dishonesty.

A letter of this nature was printed in 1835 in the "Nova Scotian", a newspaper of wide circulation throughout the province, owned and controlled by Joseph Howe,then a young man who later occupied a large place in the public life of this Province. This letter although written by a private citizen—named George Thompson—no sooner appeared in the "Nova Scotian"than an action against Mr.Howe for criminal libel was at once instituted by the Magistracy of Halifax. Upon notice of this action Mr. Howe at once consulted with a number of the legal fraternity of the city, but was advised to make terms as he was liable to both fine and imprisonment, and none of the lawyers cared to take his case. Not daunted, Mr. Howe gathered books treating on Criminal Libel, and knowing that it was a case for a Jury, he at once set about preparing his defense. On the day of the trial, (the Court House being crowded to overflowing), the charges being read by the Attorney General,the Jury being sworn and having taken their places,Mr. Howe after one of the most memorable speeches of his whole career, which occupired $6\frac{1}{4}$ hours in delivery, was unanimously acquitted after but ten minutes retirement of the Jury. The verdict of the foreman,Mr. Chas.Hill, being "Not Guilty", the breathless silence in which it was heard, was immediately broken by the shouts of applause from the immense crowds in and about the Court House. The people, forming up in a procession, carried Mr. Howe on their shoulders to his office where he addressed them at some length. All the Magistrates of the city at once resigned.

In Mr. Howe's defence he made a powerful appeal to the Jury for the liberty of the Public Press; and we may owe much to Mr. Howe to this day for the great liberty of the Public Press, which we enjoy as compared with many other countries.

One year after this trial, or in 1836, on June 18th, at a large public

meeting held at Middle Musquodoboit, Mr. Howe and Mr. Wm. Annand were nominated as the candidates to represent this County in the Nova Scotia Assembly. The elections took place in December of the same year. Elections under the old law were not as now, determined in one day. An election at that time in Halifax County lasted for two weeks, and electors could vote in any part of the County. At the final close of the Poll it was found that Mr. Howe and his party prevailed. Mr. Howe having over 1000 of a majority.

Under this mode of electing representatives, electors anxious to assist those of their choice would sometimes travel long distances to record their votes on the first days of holding the Poll, in order to give their candidates the prestige of the larger number of votes to start with. At this election, an old resident of this Valley—Samuel F. Archibald by name—travelled all the way to Halifax where the first Poll was being held,to record his vote for Mr. Howe and Mr. Annand. Mr. Howe, being present at the Poll, and seeing Mr. Archibald coming forward he greeted him, exclaiming: "Well done, good and faithful old Deacon, you have come all the way from Musquodoboit to the help of the Lord against the Mighty." "Fact, Howe, I am not sure that you are justified in going that far," was Mr. Archibald's reply.

Mr. Howe, being a member elected for the first time for the Legislature of Nova Scotia which was called to meet on January 31st, 1837, soon forged his way to the front, and being an ardent reformer as well as a great imperialist, he at once set about to remedy old abuses. He soon succeeded in placing Halifax under Municipal Incorporation, whereby all matters of Municipal import were managed by the popular voice of the people, but he and his colleagues found much more difficulty in making progress affecting the whole Province, as authority from the British Crown had to be obtained before any important changes or reforms could be made. Also, the Governor and Council of 12, which practically governed the Province, held their position not from the people but from the British Crown, and most strenuously opposed Mr. Howe's representations at the Colonial Office at London, claiming that he was a dangerous agitator and a follower of Papineau, who caused so much disorder in Quebec. Not until 1848, after many hard fought battles both at Downing St., London,in the Legislature of Nova Scotia, and on the hustings did Mr. Howe and his colleagues succeed in gaining what was termed "Responsible Government," that is, all matters pertaining to the Government of the Country and the management of its finances, controlled by the popular voice of the people, as expressed at the Polls.

After this event the representatives of the people having the privilege of arranging their own tariff, trade increased and shipbuilding and other industries flourished. The Revenue increased by leaps and bounds. Large expenditures were made for the improvement of the Public High-

ways, as well as for the encouragement of Public Schools and Colleges; and the Province made substantial progress.

The next important legislation was Free Public Schools, placed on the Statute Book by Dr. Tupper in 1864. The schools hitherto had been mainly supported by voluntary subscription, much the same as many of our churches are supported at the present day, which to my mind is an antiquated custom. This new system met at first with much opposition, involving as it did the obnoxious system of taxation, many sections refusing to appoint trustees or organize under the new law, which caused much confusion. It proved to be a great boon to the Province, children of the poorest families having equal opportunities with the rich; doing almost entirely away with illiteracy.

"The British North American Act" came into force July 1, 1867, usually called Confederation. This Act, tho' in itself an excellent measure, caused much disturbance in this Province, being discussed at great length both in the public press and on the platform, and much political recrimination and excitement prevailed. An amusing incident occurred during one of these discussions at Middle Musquodoboit. Mr. ———— from Halifax, who was to address this meeting in favor of this measure arrived in due course and drove to a certain farmer's stable with his team, and immediately in getting down from his carriage, a large sheep of the male persuasion sent him sprawling to the ground, but with no serious results. His opponent, Mr. ————, from Pictou, also an able public debater, hearing of this incident declared that not only were the electors determined to resist this measure, by all constitutional means, but the lower animals had evidently decided to render them military assistance the first skirmish having taken place on the arrival of Mr. ———— this afternoon at which he was ignominiously defeated.

Many conferences were held by representatives of the different provinces, in an endeavor to arrange an equitable adjustment suitable to existing conditions of each province. Strong objections were taken by our people to uniting with Upper and Lower Canada on account of the race and religious disturbances in these two provinces which had existed for many years and at times almost resulted in civil war. The provinces of Prince Edward Island and Newfoundland which had participated in these conferences finally withdrew from the scheme altogether, leaving the remaining four provinces to complete the work.

Mr. Howe, who had recently been defeated on the Franchise Bill, was at this time holding office under the British Government at London. He returned to his native province to study this question and after some delay he decided to oppose the measure, carrying a very large majority with him. But after several delegations to the Colonial Office, London, and finding the British Government unwilling to interfere with the representatives of the people in this connection and desiring its consummation, Mr. Howe finally gave up the fight, saying he could only now make the best

of a bad bargain, and after securing some further financial concessions his opposition ceased, and he accepted office under the Coalition Government, at Ottawa. After a most useful and illustrious career he was appointed Governor of his native Province, where he died a few weeks later greatly mourned by all the people, irrespective of party. A large granite monument, placed by the people, and suitably inscribed, stands on the grounds of the Legislative Buildings, at Halifax, in honor of his memory. We find in the memoirs of the late Rev. John Sprott the following tribute to Mr. Howe:—

"Few patriots have acquired fresher or greener chaplets than Mr. Howe. He has never devoted his active life to petty objects, but has been the steady friend of liberty, free trade, reform and education. He is no ordinary man—a good statesman and a forcible speaker."

"The County Incorporation Act," was passed in 1878 by the Holmes Thompson Government. The working of this "Act" is well known to all of us. This method of managing our local affairs although still open to certain abuses, is an improvement on the old system.

The names of those resident within the radius of this Valley who contested this county in the past for legislative honors were:

1st.—Wm. Annand.
2nd.—Henry A. Gladwin.
3rd.—George McLeod.
4th.—Donald Archibald &
Robert Sedgewick.
5th.—John Geddes.
6th.—Wm. M. Sedgewick.

Mr. Annand and Mr. Archibald, afterwards High Sheriff for this county, were the successful candidates who represented this county in our Legislative Assembly for many years, with much credit to themselves and profit to the county and province. Of one of Mr. Archibald's first elections an amusing incident is told. His opponent on this occasion was Mr. Robert Sedgewick, formerly of this Valley, but at that time a young and rising Barrister of Halifax; Mr. Sedgewick, wishing to impress the electors of his native valley, of his growing importance, engaged a beautiful matched team and visited many of the polls in the Valley on election day. After the polls closed Mr. Sedgewick found himself about 1000 votes behind, and deciding to remain in the valley a short time, sent his team back by his coachman—not now caring for so much display. Mr. Archibald being so successful at once proceeded to the city, and seeing Mr. Sedgewick's fine team at the Depot with the coachman only, and learning that Mr. Sedgewick remained in the Valley, he immediately stepped into the carriage, and gave orders to the coachman to proceed to his own headquarters, claiming that like the olden time Gladiator "He had left his Antagonist vanquished on the field and had brought the spoils of war with him." Mr. Sedgewick, however, did not remain vanquished, rising as he did to the

very highest court of the realm. His early death was much regretted.

From this date forward, the knowledge of Legislation is common property being in the public press from year to year.

I only stop to say that some excellent legislation has been enacted during the last twelve years for the betterment and advancement of Agriculture in this province.

A CENTURY OF FARM LIFE AND AGRICULTURE IN NOVA SCOTIA.

MELVILLE CUMMING, B.A., B.S.A.

Secretary of Agriculture for the Province, and Principal of The College of Agriculture.

NO OTHER century of progress has witnessed such great changes in farm life and in the methods of agriculture as the one hundred years whose completion we are to-day celebrating. At the beginning of that period, practically every part of farm work, except plowing, harrowing, and traction of loads, was done by hand, that is, with implements that were directed and driven by human muscles. This means that there had been scarcely any change in the forms of farm labor for two thousand years. In all those years small grain was sown broadcast, reaped with a sickle or cradle (a new invention), and threshed with a flail or trodden out by horses or oxen. Hay was mowed with a scythe, raked and pitched by hand. Potatoes and other crops were cultivated mainly with a mattock or hoe, and similarly many other farming operations were conducted.

At the end of the one hundred years period which we are celebrating to-day, we find grain generally being drilled for sowing, and almost universally reaped and threshed by machinery. Hay now is always thus mowed; it is gathered, after being cut, with a horse rake; ofttimes it is loaded with a mechanical hay-loader; and stowed into the mow by horsepower. Mechanical cultivators have, to a large extent, taken the place of the hoe and mechanical cream separators have usurped the place of the old skimming pan. In fact, the changes which have occurred in the operations of the farm during the last one hundred years have been such as to revolutionize many of the chief of them.

A phase of this transformation has been the change in the kind of power used. When the plow, the harrow, and the cart were the only farm apparatus that required other than human traction, the readiest, which happened also to be the slowest, form of traction power, was the most economical. It was, therefore, natural that oxen, rather than horses, should be, in pristine periods, the principal draft animals in use on the farm. But since farm machinery has come into general use, horses have, except for special purposes, almost entirely displaced the ox.

Another significant change—a really revolutionary change—has taken place in farming during the last one hundred years. Agriculture, which originally was pursued to sustain the farmers' mere material existence and which sufficed all concerned in so far as it adequately did this, has become a commercialized industry for sustaining the life and energy of the human universe. In other words, at the beginning of the one hundred years period which we are reviewing to-day, farmers grew for themselves and their families almost everything they needed. In fact, there was very little

opportunity for them to sell the products of their farms. At the end of the period which we are considering, farmers in various parts of the world are specializing in producing those crops which are financially the most remunerative, and are buying with cash such other farm products as can be more economically raised elsewhere.

Moreover, at the beginning of our period a farmer had to ask himself, not "How much can I grow?" but "How much can I harvest with such help as I can get?" At the end of the period, the revolution effected by the invention and general use of farm machinery, has been such that the per capita production of wheat and other crops has been more than doubled.

Having thus summarily signalized the general changes that a century of progress has effected in the agricultural conditions and methods of the world, I wish now specially to deal more in detail with farm life and agricultural development in Nova Scotia. Little more than a century has passed since the larger part of the three million acres of arable land now occupied by farmers in Nova Scotia, was cleared from the primeval forests. Anyone, therefore, who attempts to orient farm life and agricultural progress during the last one hundred years in this province must begin with the days when our forefathers first hewed from the forest-studded land pioneer homes for themselves, and in time gradually increased their acres until their sons and their sons' sons now own or occupy the extensive farms and comfortable homes of the Twentieth Century. Personally I can say very little about the earlier days in Nova Scotia but in order that I may present you with a real, veracious and vivid picture of those days, I have asked one of our best-known educationalists, Dr. J.B. Calkin, a gentleman who has seen considerably more than four score years of life, to write briefly, for inclusion in this address, his reminiscences of what he has heard and seen of the history and conditions of farm life and work during the earlier days of the period under consideration. Unfortunately, I am compelled by exigencies of space to curtail my quotations from his interesting and admirably written manuscript. The background of Dr. Calkin's story is the Cornwallis Valley, to which his grandfather removed from Connecticut shortly after the expulsion of the Acadians from Nova Scotia in the fifties of the 18th century. Dr. Calkin relates, in part:

"It was just about a century ago that three of my grandfather's sons, including my father, left their father's home in Bill Town and went six miles farther west to find homes for themselves. My father's farm comprised one hundred acres of woodland—one unbroken forest, and a few acres had to be cleared and a house must be erected preparatory to homemaking. While this was going on the farmer lived in a domicile hastily thrown together after the fashion of an Indian wigwam. The farmer of the early days was a jack-of-all-trades. The implements of his calling were all home-made, from the ox-cart down to the broom. The dairy room to-

day is well-fitted with tin and earthen dishes. Our fathers made them of poplar. Other home-made implements included ox-yokes, pokes to prevent unruly cattle from jumping over fences, hay rakes, carts, harrows, flails, and all the etceteras which time fails me to name. These implements were certainly in many cases clumsy and lacked finish. They cost much time in the making. But there was none to be purchased, and there was no money to pay for them even if they could have been found in the market. As to the time employed in home-manufacture, the work was done on rainy days and during seasons when out-door work could not be carried on. It must not be forgotten that while this manufacturing industry was going on outside the house, inside was by turns a cheese factory, a creamery, a candle factory, a spinnery, a carding factory, and a weavery, if I may coin a term. Then when the home-spun and home-woven cloth was made, the good wife manufactured it still further into strong warm clothing. Home-made linen was a common fabric. The making of it was a varied process.

"There were several old-time methods of fire making. The more common custom was the taking of proper measures to keep it from going out. The last duty before retiring at night consisted in raking up the fire, covering a hardwood brand or hemlock knot carefully and plentifully with ashes, so that a bed of coals would be preserved to begin the new day's fire. Should the spark have fled, the common resort was the ever-obliging neighbor, and the means of transport of the borrowed fire was the small boy. Another convenient appliance for obtaining the elemental spark was the old flint-lock gun, which readily responded to a sharp blow from the back of a jacknife."

Continuing, Dr. Calkin details the slow and awkward means of transportation, the scarcity of real money, the methods of obtaining it chiefly by sale of beef cattle, summer lambs, and cloth, cheese, poultry, mutton and pork in the Halifax market. The journey thither would take a week. Irrespective of these infrequent excursions, by which cash was obtained, the general method of exchange and payment of bills was barter. In the country grain, potatoes, hay, apples, and other products could not be sold for money. A barter trade was the only expedient. And everybody, from the farm laborer to the school master, physician,and minister, was paid in farm produce for his services.

In concluding his reminiscences, Dr. Calkin makes two important observations, which I quote verbatim.

"In my opinion," he says, "agricultural societies, during the past century, accomplished much for the betterment of the farmer. In the early days that I remember farmers discussed methods of farming at the meetings of the society, and noteworthy improvement in live stock and in seed selection was largely attributable to the influence of these societies. I must say that some features of early time farming have been eliminated to the detriment of the farmer. One of these is the general abandonment

of sheep-raising. Many of us can remember when every farmer had his flock of 20 or 30 sheep. To-day there are hundreds of farms on which no sheep are kept, and the result is that a valuable source of income, from a class of stock well-suited to thrive on our Nova Scotia hills, has been lost."

Mr. J. D. Bayer, of Meagher's Grant, also has supplied me with some of his reminiscences of farm life and agricultural conditions in the Musquodoboit Valley. I regret, that owing to part of his account being similar to that of Dr. Calkin, I must refrain from repeating it here. But the following local references are of peculiar interest.

"The first grist mill built here," says Mr. Bayer, "stood opposite Joseph Seeton's house and was built in 1803 or 1804. The next one was built by James Bayer and Malcolm McInnes in 1841. There was a mill at Murchyville and one at Bruce Settlement. All of these have gone down, and it is a great pity, as the farmers sow too little wheat, oats and buckwheat, on account of there being no mills to grind them. The first seed wheat was carried on a man's back from Truro over a blazed trail. Flour went up to sixteen dollars a barrel in 1854, and sugar to 10 cents a pound. Lambs that would bring $4.00 and $5.00 apiece now, were worth then only $1.50, after trucking them to Dartmouth. The women took the wool off the sheep's backs, carded, spun, and wove it into cloth, and made the garments for the family. There were no sewing-machines. Jas. Brown, the only blacksmith in Middle Musquodoboit, made axes, fire shovels, tongs, hoes, hacks for use among stumps, ironed plows and harrow teeth, and shod horses and oxen, and kept public house. The many labor saving machines have made farming easier, but the use of artificial fertilizers has taken the place of compost as top dressing almost entirely, and it is a pity to have so much go to waste."

The rest of this address will concern itself with some phases which I myself wish to present in connection with the history of agricultural life and methods in Nova Scotia during the period now under review. With the exception of Halifax, markets, in the earlier days, were very few, and mining and manufacturing had not yet begun. Prices for farm products were, therefore, low, and it is not a matter of wonder that, a century ago, agriculture was in a backward state. At this juncture a man arrived in Halifax, who was to yield a remarkable influence on the country of his adoption. He was a Scotsman, John Young, widely known by his pen-name "Agricola."

In the year 1818 a series of letters, published in the *Acadian Recorder*, Halifax, over the signature of Agricola, at once caught the attention of the public. There were thirty-eight of these letters and they dealt with almost every phase of agricultural practice, followed at that time in the most advanced European countries. These letters were subsequently republished in a volume entitled, "The Letters of Agricola," which for its literary style alone, to say nothing of the information the book contains, is still well worth reading. It will strike one as singular that "Agricola" con-

sidered it necessary to devote pages to showing that Nova Scotia was capable of producing what he calls "White Crops,"—that is, wheat, oats, barley, and so on. But one need not be surprised at this if one recalls that Nova Scotia was first settled largely as a Military Colony and that thus the province was not considered seriously as a country for agricultural development. He also laid great emphasis on the making of composts and on the value of lime, but his most notable contribution to agricultural progress was his initiation of the movement for the organization of agricultural societies in the province.

Directly as the result of his writings, the Central Agricultural Society of Nova Scotia, which included representatives from every part of the province, was organized on Dec. 15, 1818. By 1820 twenty-five agricultural societies had been organized in Nova Scotia. It is interesting to note that the King's County Agricultural Society, which is still in existence, was organized as early as 1789, and there is a record of an Agricultural Society in Windsor, which held a fair, or, as we say now, an exhibition, in May 21, 1755. Since the time of "Agricola", Agricultural Societies have been a prominent industrial feature in Nova Scotia. At first under the control of the Central Agricultural Society they were, in 1864, put under the control of a Board of Agriculture, and in 1884 under the direction of the Secretary of Agriculture, an office which was created in that year.

In 1885 a Chair of Agriculture was established in connection with the Provincial Normal College, Truro, and in 1888 the nucleus of the present College of Agriculture farm was bought, and the original Nova Scotia School of Agriculture erected on this farm. In 1893 a School of Horticulture was established at Wolfville, but in 1905 this and the Truro School of Agriculture were united and the present College of Agriculture established. I shall say nothing more about the College, except to state that since its establishment, 10 years ago, the attendance has increased many times over, new buildings have been added, including an imposing and spacious Science Hall which for architectural beauty and educational facilities is unsurpassed on the continent of America; the faculty is being augumented by the best practical teachers obtainable, and the institution as a whole has gained recognition and renown not only in Nova Scot a but also throughout the Great Dominion, from ocean to ocean.

Were I aiming to present a complete history of the agricultural activities in this province during the period under review, I should remark the work which the Nova Scotia Department of Agriculture is doing with respect to the improvement of live stock and field crops, the development of dairying, the control of insect pests and fungus diseases, as well as other special assistance to scientific and improved farming. I merely mention these now in order to indicate the scope of agricultural endeavor and progress in Nova Scotia, and thus to show that even this relatively small sized province is not a whit behind the premier province, Ontario, in the propagandism of intelligent and advanced agriculture. The Federal Depart-

ment of Agriculture has also during the past quarter of a century done notable work for farming through the Experiment Stations at Nappan and Kentville, as well as through other activities intended to promote the interests of agriculture in the province.

Turning now to review briefly the general scientific developments in agriculture during the last one hundred years, one marvels at the efficiency of our fathers and forefathers. Practically all of our modern knowledge of manures, fertilizers, bacteria of the soil, and efficient methods of cultivating the land was obtained during that century of time. At the beginning little was known as to the *why* of things. Agricultural instruction was necessarily very dogmatic. For example, agricultural writers, even in the time of our Lord, knew and wrote about the value of leguminous crops, such as lupines, clover, etc., as soil enrichers, but it was not till 1886 that Hellriegel discovered the reason. He proved that such plants as clover, peas, vetches, etc., are capable of using for their development the nitrogen gas of the air through the bacteria that live on their roots. Subsequent investigators showed that by the use of leguminous crops, lands that were becoming impoverished could be restored to their pristine fertility. As a result thousands of acres in many parts of the world, which but for this discovery would have remained unimproved, are now devoted to the growing of leguminous crops. At this date, let me say, there are hundreds of Nova Scotia farmers who could to their great advantage make more use of these crops for soil enrichers.

Since 1886 other bacteriologists have made many discoveries in regard to the bacterial life of the earth. As a result, our present idea of the soil is that instead of its being an inert mass of fine rock, it is a laboratory in which countless millions of micro-organisms are continually at work liberating plant food and effecting other wonderful transmutations —provided, of course, that the farmer has put the soil in proper condition for them to work. Even more striking have been the discoveries of bacteriologists during the past half century in regard to the relation of bacteria to disease,to food and water, and to almost everything we come in contact with in Nature. In fact, the whole practice of medicine has been much modified as a result of these bacterial investigations. One may safely predict that whenever as much study has been given to soil bacteria as has been given to disease-producing bacteria, the beneficial results to agriculture will be at least as important.

It may surprise many to learn that prior to 1840, no one knew how plants obtained their food. About that time the German chemist Liebig gave the world the results of his investigations and paved the way for the manufacture and use of commercial fertilizers, such as phosphates, nitrate of soda, potash, etc. His work was further augmented and corrected by the famous English agricultural scientists, Lawes and Gilbert, whose experiment station in Rothamstead, England, established in 1843, was the precursor of all the present experiment stations in the United States, Can-

ada, and elsewhere. Of course, the knowledge derived by these men, about commercial fertilizers, like much other advanced knowledge, has not proved itself an unmitigated blessing. Ofttimes these fertilizers have been misused and, in some cases, extravagantly used. But properly applied they have made possible, especially in the older countries of the world, increased returns, from 25 per cent to 100 per cent per acre. These fertilizers were never intended to take the place of barnyard manure, composts, rotation of crops, and soil cultivation; but when used to supplement these their application to the soil has proved invaluable.

The value of the mechanical reaper, self-binder, roller mill, gasoline engine, improved plows, harrows, and other implements, and of electric power has already been signalized. The thirteenth Annual Report of the United States Commissioner of Labor states that the sowing of small grains is accomplished nowadays by machine methods in from one-fifth to one-fourth the time formerly required for hand-sowing. Harvesting under the old methods required eight times the duration of modern methods, and threshing took from 15 to 30 times as long, according to conditions. Similar results obtain in other agricultural operations. These facts mean a large reduction of the number of hands required for a given crop. For instance, a century ago nine-tenths of the people of America lived on farms and were directly dependent on agricultural operations for their livelihood. At present only about one-third of the people of America are engaged in agricultural occupations. Formerly, a farm supported a family and produced a small surplus to supply the needs of a few people who lived in towns. To-day, each farm is required to support three families,—the one that lives on the farm and tills its fields and the two that inhabit a town.

Not only has the invention of agricultural implements affected farm life and methods in Nova Scotia, but also the exodus of our people to the cities and the Western prairies has created a serious problem. The combined result of the big city developement and of this exodus has,in all Eastern America, been an alarming depopulation of rural communities. Space forbids my giving a complete analysis of the problem thus created, but the causes of, and the conditions resulting from the depopulation of our rural communities demand the application of the best preventive measures that can be devised and carried out by the state, the public schools, and, particularly, by our churches and their social organizations.

Aristotle made it a fundamental principle of his doctrine that man is as much a social animal as he is a rational animal. Men and women, boys and girls, must congregate to be happy, and if they cannot find social happiness on the farm, naturally and inevitably they will go where they can find such happiness. In the old days when a large proportion of our population was required to grow and harvest the crops, there were "frolics" and "singing schools," and all sorts of other social gatherings. Country life was happier then, seemingly, than it is now, and the young people stay-

ed on the farms. To-day, the city has become the social centre, and the country has become a place of social isolation. To some extent the telephone, the automobile, and other inventions, have ameliorated this isolation. But the fact remains that much more should be done to improve the social conditions and attractions of farm rural life.

So serious and insistent has the problem become that commissions have been appointed to investigate and to offer solutions of it, the most noteworthy of these being, in my opinion, the Rural Life Commission appointed by Theodore Roosevelt, when he was president of the United States. It is specially to be noted that this commission, composed, as it was, of scientific, professional, business, and practical men, submitted, in their report, that no other organization was so well able to solve the rural problem as the rural church.

I think that we in Nova Scotia have not yet realized how much the church can do to make life more attractive to the young people of country communities. This is a phase of church development and influence which is being seriously undertaken in the United States, and if once systematically espoused in Nova Scotia, there is every reason to believe that success will attend the venture. If the church does not essay this life-saving work, then we shall be compelled to rely on some secular organization to prevent the allurements of the city from drawing away the young people of our rural communities.

In efficiency, in knowledge, in the possession of the comforts and the luxuries of life, the 20th century farmer is far in advance of his forbears of one hundred years ago. He has, however, lost some of the zeal and enthusiasm that characterize the settler in a new country, and he has lost a large amount of that social life which was characteristic of the days when people congregated in numbers to perform tasks that can now be accomplished by a single individual. We have not adapted ourselves to the new conditions, and it is to the amelioration of these conditions to the solving of the specific rural problem, that I would like to see the best efforts of our public men, of the church, and of the whole intelligent community directed.